Heritage and Destiny

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H&D's Peter Rushton speaks at Spandau rally

1,000 Nationalists mark 30th Anniversary of Rudolf Hess's death

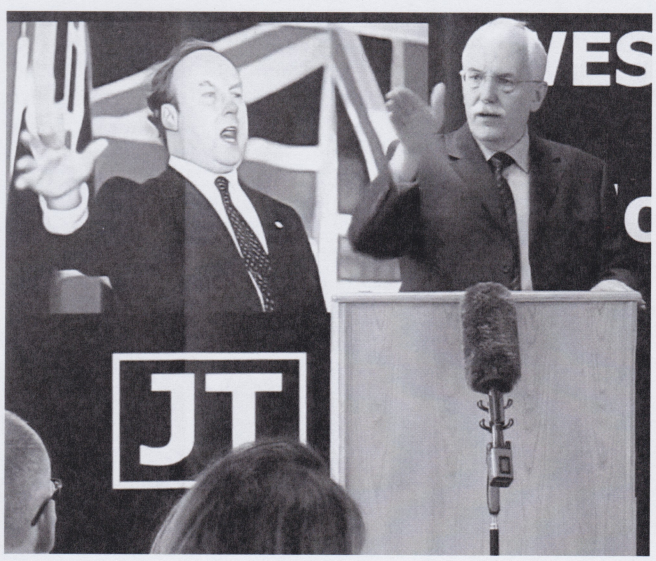
(*see Movement News – page 23*)

also in this issue:

Mark Collett's

Decline of Western Man

Reviewed by Peter Rushton – *see pages 10-12*



and:

Western Spring Remembers John Tyndall

see page 24

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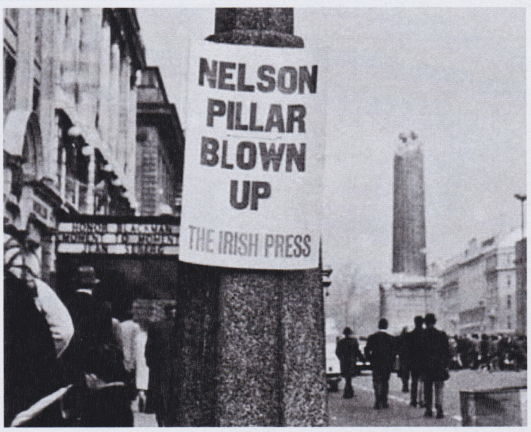
Editorial

Welcome to issue 80 of *Heritage and Destiny.* After their success across the pond – first with removing Confederate flags, and now onto historic military statues – they (the liberal elite and their unwashed Antifa army) now want to tear down Nelson's Column (that's Horatio not Mandela!) as it turns out he was a White Supremacist! Who next? Winston Churchill (another Supremacist?), Bomber Harris (definitely not PC), and what about Mahatma Gandhi (definitely very dodgy on racial issues). I doubt those lads storming up the beaches on D-Day ever thought that this was the type of freedom they were fighting for?

However back to Nelson, the black/Jewish *Guardian* journalist Afua Hirsch jumped on the bandwagon by arguing it might be time to take Nelson's statue off the column he has stood on in Trafalgar Square in London since 1843 (the great man himself died in 1805, fighting Napoleon's fleet at the battle of Trafalgar, off the Spanish coast).

According to Hirsch, the nation's hero was a 'white supremacist', who used his authority, as admiral and lord, to defend the institution of slavery. It would be better, says Hirsch, to honour William Wilberforce, who campaigned to abolish slavery, or indeed the many black writers and activists who fought against the slave trade! Like the monuments to Confederate generals in the US, Nelson's column should come down, says Hirsch.

51 years ago, two men climbed Nelson's monument and fixed a charge of gelignite and ammonal to the column. It exploded at 1.30am in the morning, blowing the statue of Nelson to the ground, where it shattered; the column, half emasculated, stood until the army blew it up. That was not Nelson's column in London, though — it was Nelson's pillar, a similar monument which had stood in the centre of Dublin since 1809. It was blown up by a group of left-wing Irish republicans led by the IRA dissident Joe Christle in March 1966, the 50th anniversary of the Easter Rising that was the beginning of the end to British rule in southern Ireland. Whether Nelson's column in London suffers the same fate only time will tell.



Irish republicans blew up Nelson's pillar in Dublin in 1966 (*above left*). Now the liberal elite and their left-wing lackeys want to remove all statues to our great White heroes of yesteryear

But sadly it's not just flags and statues that are being removed. Nationalist websites, Facebook pages, Twitter and PayPal (including ours) accounts are now being closed down. *Stormfront,* perhaps the world's best known nationalist website and forum, run by Don Black from his West Palm Beach (Florida) home, appears to have been seized by its website host, Network Solutions, LLC. The forum disappeared in late August. WhoIs, a web service that tracks site ownership, reported the *Stormfront* domain's status as "under hold." According to the Internet Corporation for Assigned Names and Numbers, a hold status is an uncommon status that indicates a site is under legal dispute or about to be deleted.

Network Solutions has also prohibited *Stormfront* from updating, transferring or deleting its web forum on its own. That means *Stormfront's* web masters cannot re-introduce the site on another domain.

Should Network Solutions go through with deleting the website itself, any re-emerging version would have to start from scratch, which even for somebody as capable as Don Black would be quite a task.

Where is it all heading? Freedom of speech and thought is everything – right? But there are many that would shut down everything they don't agree with – and with the internet they can do that very easily.

In his masterpiece *Nineteen Eighty-Four (1984)* George Orwell wrote: *"Every record has been destroyed or falsified, every book rewritten, every picture has been repainted, every statue and street building has been renamed, every date has been altered. And the process is continuing day by day and minute by minute. History has stopped. Nothing exists except an endless present in which the Party is always right."* So we can't really say we haven't been warned.

If you are an active Nationalist why not buy some extra copies of this issue to give out (or sell them!) at your next branch meeting – it's another great issue and should 'sell like hot cakes'! And as always we also need your regular donations – however large or small, every Pound, Dollar or even Euro counts. Please try and send in whatever you can afford. Thanks once again for your support, together we will win.

Heritage and Destiny

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White Sharia

A talk by Eli Harman adapted into an article by Simon Sheppard

White Sharia is the alt-right meme of the moment and perhaps the concept will flourish and gain widespread acceptance. This summary is adapted from a video talk by Eli Harman, who expressed the idea so cogently that it formed the basis and inspiration for this article.

The first thing to understand about White Sharia is that it is not about adopting the tenets of Islamic law. The term is used ironically. "Sharia" actually means "the way" and it calls for a return to traditional White ways: White Sharia. It's helpful to evoke an Islamic concept because at the moment Moslems are doing certain things better than we are: patriarchy, enforcing traditional morality, imposing modesty and traditional feminine roles. That is why they are guaranteed to still be around in decades to come and we aren't. Our position as a people is becoming increasingly precarious.

One of the demands feminists make is for equality: that, for example, candidates for a job should be chosen entirely on their ability, regardless of sex. A meritocratic approach, in other words. Of course when sex is involved it never quite works out that way, but let's take the argument at face value and demolish that first. The reader is also asked to ignore, for the moment, the great number of likely unforeseen consequences of allowing women in the workplace.

A stark example is women in the military. There are some women who are capable of qualifying for service in front-line and elite units. However, the women who can meet the objective criteria are few, and further, they will exceed the minimum standards by less than men. This is just a consequence of the different distributions of traits within the male and female populations.

If men are stronger on average and have better endurance on average, then women who exceed the minimum standards are going to exceed them by less, on average. Plus there are fewer of them. So being strictly meritocratic and saying "Okay, these are the objective standards" may not be the best policy. We may be not giving up much by saying "Women shouldn't do these things and we're not going to let women try to do these things, even if some of them qualify."

Plus, as a consequence of the different frequencies and distributions of traits, a lot more women have to be rejected to find a qualified candidate than the number of men who have to be rejected. That's costly, and not just monetarily. Since the female candidates are less qualified on average and exceed the standards by less on average, selection involves disappointing many women who fail to make the grade. Strict meritocracy is not the best policy. It may be kinder overall to impose a blanket ban and make the role out of bounds to women.

If that's not enough, let's consider a foreseeable consequence of having a female member of an army unit. On a critical mission she is injured, and the natural protective instincts of the men cause them to take extraordinary risks to rescue her. This results in a number of them being killed and the mission failing.

In the West, women are extended a great many opportunities. They have many alternative ways of obtaining status besides homemaking and reproduction and family. The problem here is that when we extend them alternatives to homemaking, we get less homemaking. Moreover, we get less homemaking in a systematic and predictable way. The women with many alternatives to family and reproduction become less active in family and reproduction. It's left to the women with the poorest alternatives. So the most talented and capable women, the women with the best alternatives, are doing the least reproduction. The women with the worst alternatives, the least talented and capable, are doing the most reproduction. That's obviously dysgenic. So in addition to harming the ability of our people to create successive generations which are of similar or greater size than previous generations, we're also decreasing the genetic quality of succeeding generations. That's a double problem.

Simon Sheppard and Eli Harman point out that feminism has produced increasingly dissolute behaviour including gross female drunkenness, while the admittedly alien values of Moslem immigrants lead to successful preservation of traditional morality and consequent demographic victory for them.

This is just a consequence of the biological cost of reproduction to women. Reproduction takes a great deal more out of women than it does men. There's a much greater trade-off between success in other endeavours and success in reproduction. So the more we allow women to obtain status by other means, the less of the homemaking and reproduction and family we will get. That's bad for our people.

The two-income household of today is barely making any more than the one-income household of yesteryear. What has happened is that activity has been taken out of the domestic sphere, where it isn't taxable, into the marketplace, where it is. The result is more competition for jobs, lower wages and higher taxes. The government benefits from that while the capitalists and employers benefit from lower wages and higher returns on their capital. Yet most people are not better off. Many more hours are spent in the workplace but the net earnings are only slightly more. So the benefits of allowing women into the workplace are dubious. We're paying huge costs in terms of family and reproduction and frankly it's just not worth it.

With White Sharia, women would play no part in the political process. Allowing women to vote is a terrible idea because women don't fight. Politics is a substitute for organised violence: we vote about things so we don't have to fight about them. It's a civilised solution, better for both winners and losers. Voting is a proxy for violence because if enough support can be amassed to prevail in an electoral contest, it's a pretty good indication of succeeding in a violent contest. So if the outcome is going to be the same, voting is a less costly alternative to fighting. However once women are included in the political process that skews things, because they don't participate in organised violence. That's in the male sphere. Allowing women to vote is to give them something for nothing: they're getting a share of the spoils which they can't participate in winning. When people get something for nothing that causes a breakdown in incentives and accounting. This inevitably leads to skew and distortion.

Women don't have the ability to win authority for themselves, so giving authority to them, giving them something for nothing, leads to

Last year former Prime Minister David Cameron lifted the ban on women serving in frontline British military roles.

detachment from reality: they partake in the benefits but share none of the costs. The real world doesn't work that way, nature doesn't work that way, and politics certainly doesn't work that way. Western society has gone off the rails. They will continue further off the rails until this distortion is fixed.

There are other points: if men are to lead the nation, how can we expect them to lead if they can't lead their own homes? So in addition to patriarchy on a systemic level, domestic patriarchy seems to be a practical necessity.

Another consideration is traditional sexual modesty and morality. This is important because, especially for a woman, the more pre-marital sexual partners she has, the less prospect she has of achieving a stable marriage. It increases the likelihood of her marriage dissolving in divorce. Our people need marriages and our children need marriages. Marriage is associated with positive outcomes and each dissolution, or never forming in the first place, is associated with negative outcomes.

This is happening now, causing great social dislocation, and we can't afford that indefinitely. Many women are spending their best years using sex to try and secure commitment from men who have little interest in it – the hypergamy syndrome. When they get over the hill and finally realise that they have to settle for someone attainable, what's attainable has diminished because they're no longer in their prime. Their best childbearing years have passed. So they end up marrying later and marrying worse and that's not a good situation for anyone because that contributes to the marital instability and unhappiness that we see.

There are a lot of ways that we can profit as a people, as a society, by limiting women's opportunities much more than we do, and subjecting them to much more masculine authority than we do. It's important to compare White Sharia to Islamic society because we run a very real risk of conquest by these people. Moslems certainly don't have to achieve a majority in White countries in order to start imposing their will, or their sensibilities or their agendas, but they will eventually outnumber us, by simple demographics.

So in all these different ways we can profit as a civilisation, and as a people, by limiting women's options and opportunities. We're going to have to do that in order to compete with societies like Islamic society which do that. We can't compete against that and if we don't change we're going to succumb and be subsumed by them. That's why it's helpful to have this White Sharia meme because it really drives home the contrast. However bad you think White Sharia is, it's still nowhere near as bad as Sharia, and that's the alternative. That's what will happen if we don't re-impose White Sharia.

Simon Sheppard, Yorkshire, England

Editor's note: Check out Simon's interesting website at - ***www.heretical.com***

YOUR HERITAGE

Biblical Christianity — Patriotic Political Reality

THE MISSING LINK

to understanding what's really going on in this country and the world is the true identity of the Children of Light and the Children of Darkness. Have you been a Christian-Patriot for many years and found that some things just "don't add up"? The real nature of the forces of good and evil have been hidden from our people through politically correct manipulation from the government, the media, the schools, and the churches by both the so-called "right" and "left".

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The Infantilization of Modern Man

Some White men are identifying with the Alt-Right as they realize that the goals and norms celebrated by our social order are underpinned by multiple deceptions, suppression of debate, anti-scientific notions about human equality, and unjust opposition to White identity in the midst of outright celebration of minority group rights.

But it is not easy to dissent. The playbook of the establishment is very simple and very effective: claim that questioners of diversity are driven by plain hatred, that they are poorly educated hicks who can't stand losing their White privilege, too parochial to understand the progressive cosmopolitanism marvellously spreading through the West.

Nevertheless, the establishment is having difficulties keeping men away from the Alt-Right due to the widening gap between its ideals and the sickening realities engendered by these ideals, between the ideal of equality and the crime statistics of blacks, between the ideal of multicultural harmony and the reality of Islamic terrorism, between the ideal of freedom of expression and the suppression of criticism against Islamization, between the ideal of gender equality and the feminist acquiescence with migrant sexual assaults.

Italian political philosopher Giambattista Vico was among the first to identify a tendency for civilizations to decay due to order and luxury producing dissolute behaviour.

Still, one can't help wonder why the vast majority of White males are still entrapped to these ridiculous ideals. The standard answer is that Whites have been brainwashed since birth and the media still has a near monopoly control over the news. The establishment controls the narrative over all the realities that don't square with the ideals. They know how to narrate black crimes as instances of discrimination and enduring inequalities. They know how to portray Islamic terrorism as acts committed by a minority against 'most peace-loving Muslims.' They know how to portray the shortcomings of diversity as 'challenges' that can be minimized with further sensitivity sessions and education of children against xenophobic feelings. They know how to ignore countless stories that run against the narrative while playing up stories that demonstrate its success.

This argument is lacking. Many Whites know what's going and yet they prefer escapism, secure careers, or a comfortable network of politically correct friends and family members, even when they have a chance to take risks. The majority seem to welcome their own demise. One has to wonder if Alt-Right men even have the vigour, vitality, and commitment of the 1960s generation. Everyone knows that contemporary White men are emasculated. Feminism is blamed. My view is that White men are the weakest in the world today because they inhabit the most comfortable, easy going civilization. Prolonged luxurious living, easy to get food, as the ancient Greeks understood, breeds indulgent men, malleability, and softness. This weakness is a natural consequence of the cyclical nature of history.

So-called 'men's rights' blog sites such as *Chateau Heartiste* and *Return of the Kings* abound with articles accusing feminism. The current article in *CH* is 'The Innocent Victims of Feminism Are Boys'. But feminism is a symptom of a wider decline in Western civilization. Western decline has long been written about. Oswald Spengler's version is the best known. But even though Spengler spoke about the rise of pacifism, loss of youthful vitality, senescence, the dissipation of strong identities and moral values in large metropolitan centres, many have a hard time making sense of his biological metaphors; his talk about the youth, maturity, old age and eventual death of civilizations, as if they were organisms.

Giambattista Vico (1668-1744), writing when the West was rising, and taking the decline of Rome as his main example, identified three main cyclical phases in the trajectory of civilizations: Anarchy and savagery; Order and civilisation; Decay and a new anarchic barbarism.

The novelty in Vico was to suggest that the underlying mechanism behind these recurrent cyclical phases was the changing psychological state of human beings in response to different realities facing them in civilizational development. When humans face anarchy and savagery, they accept the necessity of behaving in useful ways to protect themselves. They achieve this by creating order, which leads to civilised behaviour. But once they achieve comfort through civilisation they start to amuse themselves, growing dissolute in luxury and incapable of the discipline and seriousness required to sustain a civilisation.

These underlying psychological dispositions were long understood by ancient Greeks and Romans as common sense observations about how the necessity of survival and living without comforts nurtured strength of character, whereas a life of luxury and easy acquisitions encouraged effeminacy and licentiousness. Ancient Greek literature is full of objections to the pernicious luxury of the Orientals, the older civilizations surrounding them, their harems, eunuchs and their corrupt intrigues. The very concept 'Orient' came to mean opulent meals, indulgence, wantonness: effeminacy.

But the thinkers of the modern era, the ones who came up with a lineal view of history, starting with the Scottish philosophers, Adam Ferguson, John Millar, and Adam Smith, rejected this cyclical view, and argued instead that all societies pass through a series of 'progressive' stages: from primitive savagery to agricultural civilizations to a final stage of commerce. It was their view that the last stage of commerce would bring peaceful relations among nations, commercial riches, and thus the necessary conditions for the full development of human potentialities.

The logic of this idea was accepted in varying ways by most European modern thinkers. What Marx did new was to reject the idea that commercial capitalism would be the last stage. The rejection of the unilineal theories of cultural evolution that Franz Boas started, the celebration of primitive ways of life, currently a cornerstone of multicultural thinking, is still a variation on progressivism in asking Westerners to treat less developed cultures with equal respect while calling for everyone to be integrated into a liberal modern world dedicated to the elimination of poverty, warfare, and inequalities. All these arguments, from Adam Smith to Marx to Boas are of the view that humans can be improved through improvements in cultural development. Even the environmentalists have been unable to escape support for innovations that cut back on pollutants and create nature-friendly technologies.

We have underestimated the cyclical argument and the simple truth that prolong comfort, peacefulness, relaxation, lack of stress and tension, weaken the human character. I am going to leave the theory of historical cycles for a future post, and continue this article showing that long ago, before the age of feminism, there were some astute observations about the emasculating effects that luxurious living had on the male character. I already alluded to the Greek association of Persian or Oriental luxury with effeminacy (which academia now dismisses as part of a 'racialist discourse' intrinsic to the origins of Western civilization).

The Greeks themselves were later to be viewed by the Romans as over-intellectualised and over refined in their tastes. As the Romans

began to enjoy abundant wealth for the first time, following their victories over the Carthaginians, with the upper classes developing an appetite for the refined tastes of the Greeks, and wanting their male children to learn about Greek rhetoric, art and philosophy, Cato the Elder (234-149 BC) warned Romans of the weakening effects that Greek ways would have on their traditional toughness. Cato, although a Roman noble, was known for his "rusticity, austerity, and asceticism." He hated the permissiveness and hedonism that came along with luxury. Plutarch observes about Cato:

"His enemies hated him, he used to say, because he rose every day before it was light and neglecting his own private matters, devoted his time to the public interests. He also used to say that he preferred to do right and get no thanks, rather than to do ill and get no punishment; and that he had pardon for everybody's mistakes except his own."

The Greek historian Polybius (200-118 BC), who was witness to the ways in which imperial plenty affected the lives of young Romans, noted how "some of [the young Roman men] had abandoned themselves to love affairs with boys and others to consorting with prostitutes, and many to musical entertainments and banquets and all of the extravagances that they entail... infected with Greek weaknesses."

Sallust (86-35 BC) would attribute the collapse of the Republican form of government to the corrupting influence of wealth and the resulting abandonment of traditional values:

"When toil is replaced by an attack of indolence, and self-control and fairness by one of lust and haughtiness, there is a change in fortune as well as in morals and behavior."

The sack of Rome by Alaric's Visigoths in AD 410 is perhaps the ultimate historical emblem of civilisational decay.

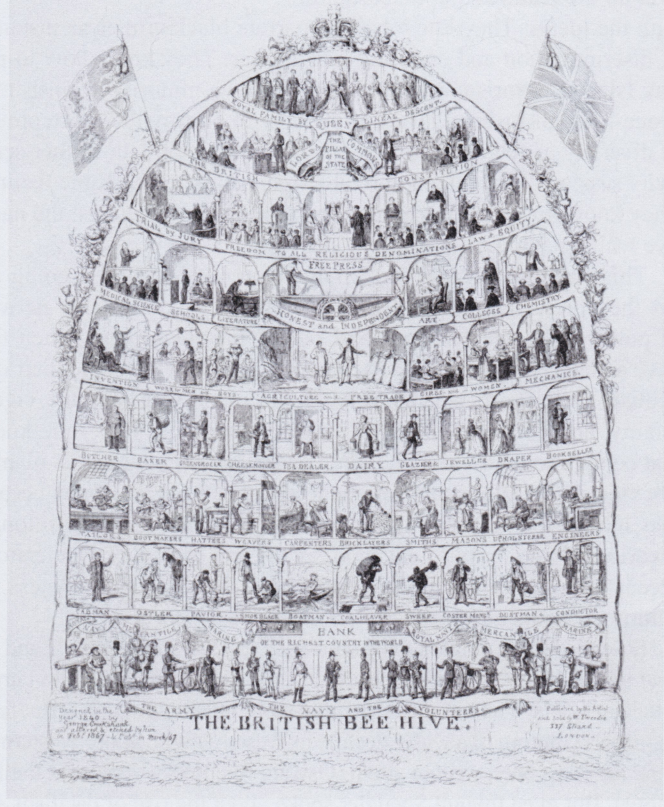
By the time of Livy (64 or 59 BC-AD 17), we have a historian who believed that the decline of Roman morals was irreversible, lamenting in the preface to his monumental history of Rome, how "with the gradual decline of discipline, morals slid, and then more and more collapsed, and finally began to plunge, which has brought us to our present pass, when we can endure neither of vices nor their cures."

Some years ago *Chateau Heartiste* had a post with the strange title 'Feminism Responsible For The Fall Of Rome'. Strange since no one has ever spoken about feminism in ancient times, but this post which consists essentially of a long quote from a comment by some unknown person, could find no other way to account for this commentator's observations about the dramatic changes that took place in the relation between the sexes in Roman times with the arrival of luxurious living. The commentator goes overboard in his efforts to draw parallels between our times and Rome, but is correct in noting that relations between men and women changed drastically from a very patriarchal culture in which family life was revered to a situation in the first century AD in which women had more say over financial and family matters, and the upper classes were uninterested in children:

- 1 century BC: Roman civilization blossoms into the most powerful and advanced civilization in the world. Material wealth is astounding, citizens (i.e.: non slaves) do not need to work. They have running water, baths and import spices from thousands of miles away. The Romans enjoy the arts and philosophy; they know and appreciate democracy, commerce, science, human rights, animal rights, children rights and women become emancipated. No-fault divorce is enacted, and quickly becomes popular by the end of the century.
- 1-2 century AD: The family unit is destroyed. Men refuse to marry and the government tries to revive marriage with a "bachelor tax," to no avail. Children are growing up without fathers, Roman women show little interest in raising their own children and frequently use nannies. The wealth and power of women grows very fast, while men become increasingly demotivated and engage in prostitution and vice. Prostitution and homosexuality become widespread.

Blaming feminism for this change in Rome is anachronistic. Feminism is an ideology that emerged in the contemporary West, an expression of decline, but in Rome the decline happened without this ideology. Feminism has accentuated decline in our times, and celebrates it. But blaming feminism, or cultural Marxism writ large, on its own, misses the fundamental cyclical nature of history. The Great Depression raised the vitality of men, and produced the 'greatest generation' and the baby boom, but this was a temporary check on an otherwise declining trend that began in the nineteenth century.

When Rome fell apart, Germanic barbarians revived the West, brought in new blood, vitality, aggression, and expansionism, culminating in Charles the Great's empire. This empire broke apart with the intrusion of new barbarians in the ninth century, combined with the decentralizing dynamic of vassal-lord relations. While the more brutalizing aspects of the nobility were 'civilized' with the spread of chivalry and the Christian 'Truce of God' after AD 1000, Europeans were still full of zest for glorious actions, testified in their Crusading marches from the 11th century through the 13th century, the Portu-



The British Beehive **– a depiction of the 19th century civilization's apogee – by the great book illustrator and friend of Dickens, George Cruikshank**

guese rounding of Africa at the end of the 15th century, and the Spanish crossing of the Atlantic, culminating in the Industrial Revolution.

Through these major epochs, Europeans came to de-emphasize the martial virtues associated with feudalism, and as they turned to commerce, new virtues came to gain precedence, commodious living, orderly existence, the Protestant emphasis on hard work, notwithstanding the excessive brutality of the religious wars and the interstate rivalries resulting from nation-building during the sixteenth and seventeenth centuries.

David Hume, in *An Inquiry Concerning the Principles of Morals* (1777), noted this transformation from the martial temper of medieval times to the "sociable, good-natured, humane, merciful, grateful, friendly, generous, beneficent" qualities of the moderns. This was a relative contrast; the eighteenth century was hardly merciful and soft by the standards of today; this was the age of world wide colonization, and the soon-to-come brutal Napoleonic wars. The point is that the violent aggressiveness of earlier centuries, still prevailing in the religious wars, and expressed in Hobbes's pessimistic view of human nature, was declining, replaced by a new form of civilized vitality, industriousness and intense desire to master the laws of nature.

John Stuart Mill, in 1836, just a year before the great Victorian age began, when Britain was known for its military vitality and consolidation of the greatest empire, was already lamenting over the fact that "there has crept over the refined classes, over the whole class of gentlemen in England, a moral effeminacy, an ineptitude for every kind of struggle. They shrink from all effort, from everything which is troublesome and disagreeable...They cannot undergo labor, they cannot brook ridicule, they cannot brave evil tongues: they have not the hardihood to say an unpleasant thing to any one whom they are in the habit of seeing...This torpidity and cowardice, as a general characteristic, is new in the world...it is a natural consequence of the progress of civilization, and will continue until met by a system of cultivation adapted to counteract it" ('Civilization — Signs of the Times' in *Prefaces to Liberty, Selected Writings of John Stuart Mill*, ed, Bernard Wishy, 1959).

One wonders what J.S. Mill would have said about the preoccupation our current manosphere, *Return of the Kings*, has with clothing, color, fabric matching and complexion. Victorian men cared about clothing but with the intent of reinforcing the ideal of the proper British man as self-sufficient, adventurer, and scientific, which they felt was damaged with clothing of rich color; only dark colors, straight cuts, and stiff materials could project hardiness and endurance.

The key in J.S. Mill's observation is that "torpidity and cowardice" are a "natural consequence of the progress of civilization," of the comforts brought by bourgeois affluence. The expectation recently articulated in a *Counter Currents* article that reading about Rome's glories can teach current White men to regain valour and heroism is pure wishful thinking. White men today will never build up their "resolve as great as that of the Romans" by reading about the Romans. The Romans built their character, before and during the time of Cato the Elder, by living at a point in the historical cycle when anarchy and savagery demanded hardness, by working extremely hard as farmers, by living in a very patriarchal culture, with harsh laws and expectations, and by undergoing intense military training and warfare experience. The Rome of Cato was a civilization at its peak; the West today is senile, without children, declining families, preoccupied with appearances, too lazy and comfortable.

Decline is irreversible. The relentless occupation of the West by hordes of Muslims and Africans is an expression of White male decadence and effeminacy. Only out of the coming chaos and violence will strong White men rise to resurrect the West.

Richard Duchesne, Research Gate, New Brunswick, Canada

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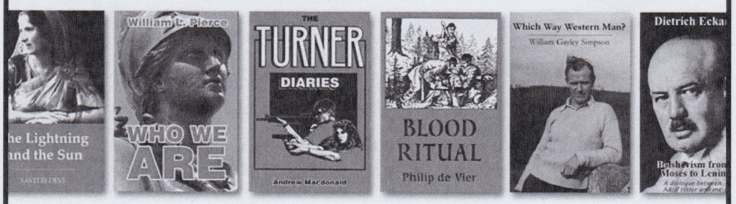
TOWARD A NEW CONSCIOUSNESS



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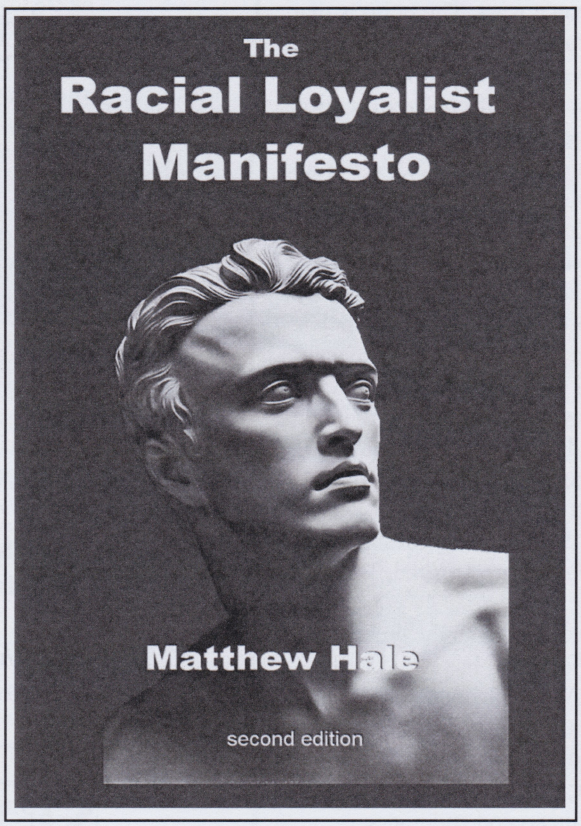
Book Review – *The Racial Loyalist Manifesto* – by Matthew Hale

The Racial Loyalist Manifesto by Matthew Hale. Copyright 2016 by the Racial Loyalist Party. ISBN 9781533314796, 345 pages Paperback. Available from www.createspace.com or Evelyn Hutcheson, 200 Carlson Ave. 25 H Washington, IL. 61571, USA for $15.00.

The dictionary defines "manifesto" as "a written statement declaring publicly the intentions, motives or views of its issuer." There is no mention of how long or how short a manifesto should be, but usually it is concise. *The Communist Manifesto* by Karl Marx and Friedrich Engels is about 48 pages. Francis Parker Yockey's *Proclamation of London* is 28 pages, while George Lincoln Rockwell's *In Hoc Signo Vinces* is a slim 25. In contrast, Matt Hale's *Racial Loyalist Manifesto* is a book-length profession of the author's views.



The book is issued in the name of the Racial Loyalist Party, which apparently does not exist at the present. Rather, it is the purpose of the Manifesto to bring the party into existence, by providing a detailed, programmatic exposition of its beliefs, policies and activities. Those in agreement with the Manifesto's line of argumentation, we imagine, are expected to organize themselves into the RLP, in expectation of the eventual release of its author, Matt Hale, from prison.

We have discussed Hale's legal problems previously, in our review of an earlier book of his, *Ending White Slavery* (*H&D* 75, Nov.-Dec. 2016). To summarize, Hale has been sent to prison for 40 years, and will not be eligible for parole before 2037. He was convicted for an alleged crime that he did not commit. Hale is, in effect, a White Nationalist political prisoner. We suspect that it is the intent of the US government never to let him go free, although the justice system can be fickle at times, and there is always the possibility that he will be released. Not content to let the world go to Hell while waiting to see what might or might not happen, he has written this manifesto to serve as a guide for action for his followers. Whether the party he envisions will actually coalesce or not remains to be seen.

Hale is the heir to Ben Klassen as the leader of the Creativity movement that Klassen founded in the early 1970s, and which he led until his death in 1993. Klassen wrote several books detailing his beliefs, the best known of which are *Nature's Eternal Religion* (1973) and *The White Man's Bible* (1981). Creativity presents itself as a religious faith characterized by a belief in White racial superiority and an aggressive hostility towards Christianity and Judaism. Hale declares here that he is still an adherent of Creativity (*pp. 6-7*). The ideology and the course of action he advocates in his Manifesto, however, are far different from those espoused by Klassen before him.

Hale correctly recognizes that the hour is late for the White race. Whites are a tiny and shrinking portion of the world population – a mere eight percent or so. They have a negative birthrate (more die each year than are born), and White homelands are being overrun by invaders from non-White countries who breed prolifically. Indeed, unless these trends are reversed, Whites face extinction by the end of the current century.

The author is well-versed in racial theory, and explains it clearly: *An individual of pure race possesses genes that are in harmony with one another, and thus his nature, too, is harmonious. An individual of mixed race, on the other hand, possesses genes that are in disharmony with one another since they are derived from different races that have their own unique natures.* (p.59)

In the face of looming catastrophe, Hale advocates that racially-conscious Whites put aside all differences – political, ethnic, economic, social, religious, whatever – and band together to fight for their common survival as race. Once White survival has been firmly secured, they can then sort out their disagreements in belief and ideology. Hale's proposed Racial Loyalist Party is the big-tent political structure that will lead Whites to victory.

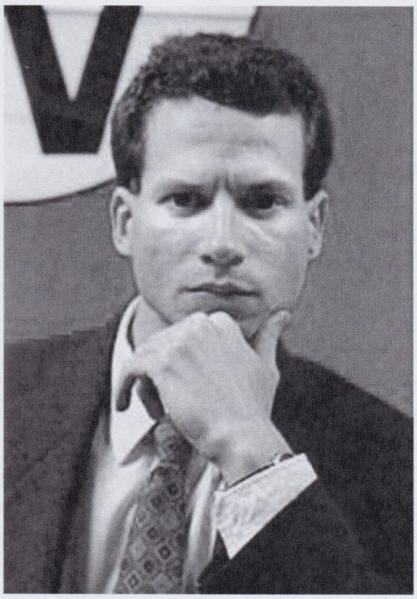
He begins with a stirring exhortation to his White brothers and sisters across the globe:

"In this world of chaos and destruction, a blood calls itself to unity for the cause of its preservation. This is the cause of the Racial Loyalist Party. We dream of the day when all White people of this world will shake off the shackles of their subjugation and join together as one for their own best interests, when all White people may love their own kind enough that they will assert its will to live on this earth forevermore." (*p. 13*)

Essentially, Hale wants racially-aware Whites to put aside all beliefs and ideologies that have heretofore kept them at odds with one another. Anyone who adheres to the 14 Words – "We must secure the existence of our people and a future for White children" – is welcome in the new party, regardless of what other beliefs they may entertain. Thus, in his chapter on religion, he supports variants of Christianity that are explicitly pro-White (*pp. 177-180*). This is a position that Klassen would have considered anathema.

This ecumenical feeling does not extend to the Jews, however. Unlike *Ending White Slavery*, which is free from anti-Jewish content, the Manifesto explicitly names the Jews as a mortal enemy of the White race. Hales devotes an entire chapter to the subject, entitled 'The Unescapable Jewish Problem'. It is not Judaism as a religion that Hale sees as the enemy, but the Jewish people as an ethnic or racial entity. He sees history as a contest between the numerically tiny but well-organized Jews, and the larger but fragmented White race. It is a contest that the Jews, masters of subversion, are winning.

Another divergence between Klassen and Hale is their respective perceptions of the nature that the struggle for White survival should take. Klassen is well-known in racialist circles for his coinage "Rahowa," derived from the phrase RAcial HOly WAr. Al-



Matt Hale around 2000

though not a physically violent man by nature, Klassen felt that ultimately the struggle would come down to a bloody armed conflict between Whites and the "mud-races," led by the Jews. Hale envisions an intermediate step between business-as-usual political struggle and open racial warfare, in which the Racial Loyalist Party engages in a sort of political guerrilla struggle with the anti-White system.

In a lengthy chapter entitled 'Racial Loyalist Activism', he advocates the type of activities that were common in the White movement in the 1960s and 1970s, characterized by confrontation between pro-White and anti-White activists. The goal is to propel the party into the forefront of public consciousness. He mentions specifically meetings, marches and demonstrations, all of which would include skirmishing with Marxist, Jewish and non-White counter-protestors. The atmosphere of violence and tension accompanying party activities would generate publicity in the news media, which would feel compelled to give RLP events coverage despite its own hostility to the party.

Hale is articulate in arguing for this approach, but it all feels very anachronistic. It has been tried before both in the US and Great Britain, and it has not worked. Even Lincoln Rockwell, who pioneered this strategy back in the 1960s, realized that this plan has its limitations, and was moving away from it in the final year before his assassination. In the UK, the 1970s National Front tried to build a serious Nationalist movement by "kicking its way into the headlines." But despite some initial success, it was unable to successfully transform its image from that of a political street gang to that of a serious, stable political party.

Hale also suggests another, parallel strategy for the RLP to pursue, that of secession (*pp. 186-202*). The idea here is for states in which the RLP is able to obtain the support of a majority of the population to secede or withdraw from the United States, and form separate, independent countries. This is, at best, a fantasy notion not worth serious consideration. We cannot conceive of a situation in which the Federal government in Washington would allow any state to secede from the Union and form a White Nationalist regime. It did not work for the Confederacy during the Civil War, and there is no reason to believe that it would work today. No, any attempt at secession would be crushed instantly and brutally, and those who supported it would face either imprisonment or execution as traitors. Secession is simply a non-starter as serious strategy for White revolution.

Hale has been in Federal custody, much of it in solitary confinement of one sort or another, for 14 years, so it is understandable that he is out of touch with the contemporary political realities on the ground with which White organizers and activists must contend. But our main criticism of his book is not line of march which he has charted for the RLP, but rather the whole notion of a big-tent party in the first place.

A publication such as *Heritage and Destiny* is a suitable forum for discussing various aspects of White Nationalist ideology as seen from different perspectives. Readers may agree on some points while disagreeing on others. No harm, no foul, for all we are doing is talking about things. However, when we move from the realm of words into the realm of political action, disagreement and lack of consensus is something far more fateful. People in the movement take their beliefs very seriously. It may be that Creators and Identity Christians; National Socialists and racial libertarians; and capitalists and socialists, all broadly agree on the 14 Words. But beyond that, they each have their own separate agenda to advance. Perhaps they can cooperatively work with each other on a given project or for a short while. But to bring them together on a permanent basis within a single organizational structure is to invite disaster. Hale's proposed RLP would contain internal fault lines that would inevitably manifest themselves as infighting and splintering. It would be child's play for outside agents to pit one faction against another. Such ideological stress fractures may seem invisible at first, but the apparent unity of the party will disintegrate in times of crisis.

In contrast, a party or movement in which every adherent is on the same page possesses a fundamental unity that enables it to withstand even the most severe blows of fortune and reversal. Ideological agreement results in organizational resiliency. An absence of agreement means that party unity is more apparent than real, and is likely to come apart at the worst possible moment.

One cannot help but to admire Matt Hale's dedication to his race, or the passion which he brings to the struggle. Clearly, he is a courageous and intelligent fighter for his folk. That he continues to fight on as best he can despite the most unjust legal persecution we have ever seen is likewise praiseworthy. The idea of a manifesto setting forth basic belief and charting a course of action is a good one. But we cannot endorse the specific proposals contained in *The Racial Loyalist Manifesto*, beyond its general adherence to the 14 Words.

Those interested in Hale's concept of a broad-church Racial Loyalist Party are encouraged to obtain this book. They can examine the author's ideas and weigh them for themselves. Whatever conclusion one reaches, it is worth noting that no other movement leader has yet produced a better strategy.

Reviewed by Martin Kerr, Falls Church, Virginia

Editor's note: Readers wishing to support Matt can write to him at: Matthew F. Hale, #15177/424, Matt Hale 15177-424,U.S. Penitentiary Max, P.O. Box 8500, Florence, CO 81226, USA. Also check out the website at – **https://freematthale.net/** – *and/or send donations via his mother – Evelyn Hutcheson, 200 Carlson Ave. 25 H. Washington, IL. 61571, USA;*
or email - **evelynhutcheson1938@gmail.com**

Matt Hale has been in federal custody since 2003

Book Review – *The Fall of Western Man* by Mark Collett

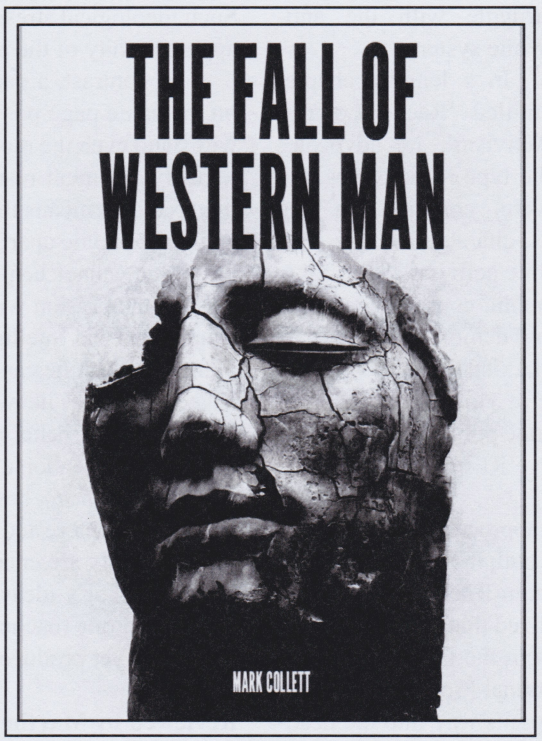
The Fall of Western Man by Mark Collett. Published by CreateSpace, 2017; ISBN:1542417643; 324 pages; Available for £25.95 (hardback) or £15.95 (paperback) from www.thefallofwesternman.com

Many *H&D* readers – especially those involved in electoral politics – will have increasingly despaired at the supine reaction of Western peoples in the face of attacks on their societies and their very existence. Even when those attacks are especially blatant, Western peoples seem not only to have failed to resist, but have continued to make cultural and political choices that guarantee further surrenders to the invaders' agenda.

Even northern towns such as Rotherham, Rochdale, Oldham and Blackburn – where alien colonisation has reached an obscene level – have continued to elect and re-elect Labour MPs and councils dedicated to further multiracial 'enrichment'.

There are many reasons for this tragedy – not least the enfeeblement of nationalist political parties that offered an alternative and in some cases briefly proved capable of winning council seats in the most afflicted areas, electing a couple of MEPs.

In his first book Mark Collett offers a fresh perspective, extending political analysis to an area not usually covered (especially by nationalists) – Freudian psychoanalysis.



He explains that *"the purpose of this book is to assert that it is not simply changes in Western man's government, it is not changes in the makeup of his homeland nor is it changes in his environment that have truly broken what made Western man great. It is in fact subtle and prolonged changes in Western man's mind that have taken place over the best part of a century that have altered the way in which Western man's mind works.*

"This subtle manipulation of Western man's mind by his enemies – those who wish to see the West crumble – has altered the behaviour of Western man and has both robbed him of the traits that made him great and strong, and at the same time unlocked and fed negative traits in order to make him degenerate and weak. The enemies of the West have not attacked Western man in an overt and physical way, but in a devious series of attacks aimed at the mind."

The fundamental components of the mind or "psyche" were identified by Freud as *id*, *ego* and *superego* (terms he first set out in the 1920s). Mankind's most basic, unconscious impulses are collectively defined as the *id*. These are modified and in some cases restrained by the rational *ego*, but the *ego*'s restraints are practical rather than moral, seeking only to balance for example the *id*'s urge to obtain food with considerations of safety and practicality.

By contrast the *superego* is the level of moral consideration, not part of our essential biological instincts, but inculcated by different cultures (including religions) at different times. A child picks up certain moral values from its parents and from role models in the community – thus learning that the instincts of the *id*, though moderated by the purely practical and selfish considerations of the *ego*, are not sufficient to govern the behaviour of a civilized person.

As Mr Collett explains, this framework of what Freud called "structural analysis" has important political implications:

"The notion of these shared ideals and moral values across Western society gives rise to the theory that whilst each individual has their own superego – the community also has its own societal superego. Society's shared morals, traditions and heritage are what bind us together and what society seeks to pass on to the next generation of that society, in effect giving rise to the notion of a collective consciousness or collective superego.

"Western man has developed his own distinct collective superego – the Western superego. The Western superego guides society and holds it together; it embodies Western tradition and culture and is the very root of Western heritage. From the Western superego sprang forth the great achievements that moulded and shaped the Western world."

This did not escape the attention of the West's enemies – and here we should be clear that Mr Collett uses the term "West" to mean the combination of race and culture that creates what we might otherwise call the White or European world – "European" including Americans and post-imperial populations of European descent. So Australians and New Zealanders for example, or White South Africans (and the remaining, embattled White Rhodesians) are clearly part of "Western Man", regardless of geography.

As the crucial stage in their attack on the White race itself, the enemies of Western man have thus deliberately attacked the very foundation of his identity – the *superego*.

Many of the ostensible defenders of White identity – especially in the USA and especially online – seem almost to reject the very concept of society and adopt an over-individualistic outlook, influenced by libertarianism and the disciples of Ayn Rand. Mr Collett is commendably free of such heresies, so *H&D* readers will find (for example) that his description in Chapter 3 of a "perfect society" is much closer to traditional European nationalism (or indeed the traditional social outlook of the Church) than to transatlantic visions of small government and pioneering individuals.

"The developed superego rejects both capitalism and communism and seeks productive enterprise. The developed superego seeks a hierarchy where those at the top have a social conscience and those at the bottom wish to rise and to achieve an ideal self and move up in the hierarchy. Productive enterprise rewards those at every level of the hierarchy and allows people to rise and fall through the ranks of the pyramid based on ability and effort. Productive enterprise thinks of the good of the group, not the good of the individual – but by putting the group first every individual ultimately benefits.

"In productive enterprise those at the top are kept in check by social conscience and they aim to improve conditions for those at the bottom. Those at the bottom pursue their ideal self and wish to rise up the pyramid and because of this strive and work hard. In effect, those at the bottom push up those at the top, whilst those at the top simultaneously pull up those at the bottom. The pyramid rises and everyone benefits, everyone has their place and everyone thinks of the good of the group above their own personal interests. By this action, society advances and no one is left behind."

The relevance of the *superego* here is that in a healthy Western society individuals would have been taught to avoid either ruthless selfish exploitation of those lower down the pyramid, or lazy reliance on 'entitlement' (what our Antipodean readers would call 'bludging'). As these attitudes are not in the interests of society, the *superego* sup-

presses them (though the *id* and *ego* might be semi-consciously urging individualistic behaviour).

Of course this vital societal role of the *superego* is undermined if instead of a homogenous set of cultural values, a society chooses to import vast numbers of people from widely differing backgrounds with very different values (hence very different *superegos*).

And indeed as Mr Collett points out, it's much worse than that. Not only are there now competing superegos in Western societies, our own Western *superego* has been steadily undermined, while those of the newcomers have been bolstered.

The process did not involve simply mass immigration but the diminishing of the Western *superego* in favour of the increasingly unrestrained *id*: in other words a systematic attack on Western moral values in favour of hedonism.

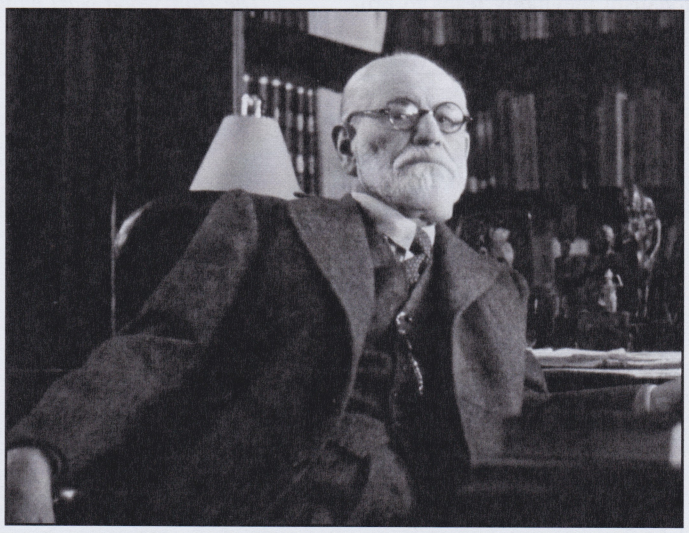
Increasingly the *id* (a collection of our basic human impulses) is unrestrained either by moral values, or even by practical considerations. For example drug addiction would (one might have thought) be restrained by the rational *ego*, let alone by the moralistic *superego*.

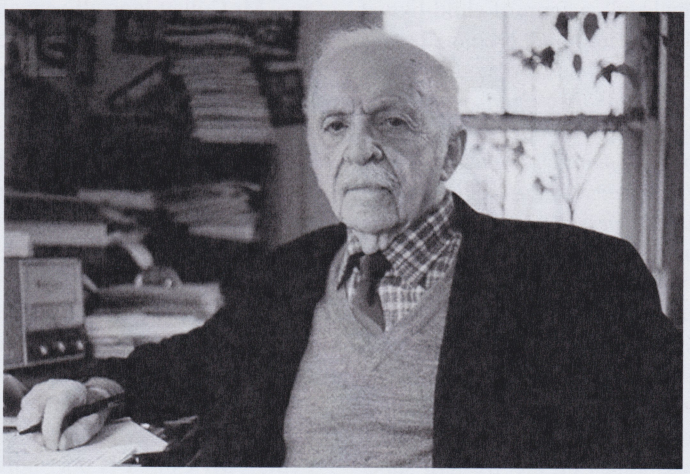
"Western man has seen his role models go from being great men and women who shaped society in selfless and awe-inspiring ways, to being drunks, cheats, drug users and degenerates. Young people idolise false role models who constantly give them the message that all that matters is to 'party' and have 'fun', that living for the 'now' and the 'self' is all that counts – and after all, if it doesn't feel good, why do it? The sense of ideal self that is imparted by these role models is now a twisted version of what the ideal self should be and children grow up with a warped sense of what is right and what should be strived for.

"...The Western mind has been corrupted and the Western body has been broken and grown obese and useless. Western spirituality has been lost and replaced with wanton materialism. But most shockingly, the Western heart has faded and the bravery and courage that Western man showed in abundance when defending his people is now a thing of the past.

"Rather than being a strong group with cultural, racial and moral bonds – strong traditions and a rich heritage – Western man has given in to the pull of hedonistic individualism where people live for themselves and the immediate pleasure they can gain in the short term."

The triumph of consumer society is the triumph of the *id*, and its values (or rather systematic degradation of values) go beyond shopping to infect every area of life. The collapse of the "nuclear family", a cornerstone of Western civilization, follows. The family, the tribe, the broader community and its institutions – from religion to law enforcement – all both depend on and reinforce the *superego*. Once these blocks are undermined, the *superego*'s voice is either rejected as 'old-fashioned', or increasingly never heard at all, as *superego*-free generations grow up and reproduce in a multiracial, value-free environment.





Mark Collett brilliantly borrows the analytical terms devised by Sigmund Freud (*above*) to describe the hijacking of the Western mind – a process in which Freud's nephew Edward Bernays (*below*) was an important pioneer as father of the public relations industry, transforming advertising and mass manipulation.

For those like this reviewer who are not in close touch with popular culture, the examples Mr Collett gives of some of the most popular "role models" presented via the music industry to young people are truly disturbing. A relatively recent development of feminism is the open celebration of uncontrolled female drunkenness, which until quite recently would have been seen as repulsive but is now promoted by cultural icons, regardless of obvious risks to the long-term health and short-term safety of women.

While Mr Collett is surely correct that the 21st century obsession with getting women into the workplace as early as possible after childbirth is harmful to children's development and to the broader interests of society, some readers might feel that a more nuanced approach to feminism is called for. It is probably neither desirable nor practical politics for White nationalists to seek simply to turn back the feminist clock and send women back to the kitchen and the nursery. As the bankruptcy of liberalism and the self-defeating nature of much feminism becomes evident, nationalists will need to seek an accommodation with and a redefining of feminism, rather than simply declaring war on it.

However in the context of Mr Collett's book, he is entirely justified to point out feminism's role as part of a calculated, deliberate destruction of the family unit – contributing to the disintegration of the Western *superego*.

Beyond infancy, external influences once contributed to the development of the *superego*: Mr Collett highlights the very rapid decline of outdoor pursuits during the last couple of decades. These had an important role in the education of boys especially. Urbanisation had long posed an obstacle to understanding of the natural world, but various community organisations such as the churches and the scouting movement deliberately set out to put urbanised young boys back in touch with nature. Their decline (as part of the collapse of most other Western social institutions) has had tragic effects, producing a deracinated and enfeebled generation.

The worst effects of the undermined *superego* become apparent when Mr Collett turns from the attack on the upbringing of young children (where the rot sets in) and addresses later intellectual development. From as early as the mid-1950s he traces a pattern of popular culture promoting youth rebellion – cultivating an assumption that the values of older generations in White society were automatically to be spurned.

The same mass media that poisons the Western mind also quite literally poisons the Western body. Mr Collett follows in a long tradition of nationalists (dating back to the founders of the organic food movement) who have highlighted the destructive effects of mass-produced and now genetically modified foods, as well as the grotesque self-indulgence that has produced the Western obesity epidemic, again very much a product of the last few decades that would have mystified and appalled past generations of Europeans.

The author chooses not to take sides in disputes that have riven White nationalists over religion, though he implies in some parts of his book that the Christian tradition was a positive influence (as opposed to some White nationalist and neo-pagan writers who have suggested that the triumph of Christianity over Europe's traditional religions was part of the problem). Perhaps this dispute is beside the point: Mr Collett's thesis is that part of the attack on the Western *superego* is the victory of materialism over all previous Western spiritual values (whether Christian or otherwise). In this respect the Fall of Western Man could easily be repeated as a Fall of Muslim Man (and perhaps that is the next stage in the plan?)

The absolute core of the attack on Western Man is the inculcation of guilt and self-loathing through the incessant promotion of historical topics such as slavery and the 'Holocaust'. The purpose of both is to instil the notion that White nationalism inevitably leads to brutalisation and murder. To a very small extent Mr Collett is guilty of the usual conflation and obfuscation that plagues White nationalists when discussing child abuse in Rotherham and elsewhere. An obsession with referring to the perpetrators simply as "Muslims" obscures the more important point for racial and cultural nationalists – that they were not simply Muslims but usually Pakistanis of a particular social class.

Mark Collett first became prominent in nationalist circles as a young BNP activist more than fifteen years ago.

As one British Muslim put it to me some years ago, a big part of the problem is that the Muslims most usually encountered by many Britons are "*Untermenschen*". We should be looking at the problem in first racial, second cultural terms – rather than being drawn into an ill-defined and unwinnable "holy war" against a particular religion.

A more potent threat than any alien religion is what the author rightly identifies as a "cult of individualism", a form of child-like attention-seeking that now extends well into adulthood, promoted by the pop culture industries and now by online social networks.

"Western man has embraced the cult of individualism. Western man's desire and drive to be as unique as possible has led to the fracturing of Western society. The drive for uniqueness has had an adverse effect on the common bonds within Western society causing those bonds to weaken. The common traditions, culture, dress and appearance that made Western society homogenous have now been abandoned in favour of individualism.

"The enemies of the West have played a devious and divisive game that has undermined the common values and homogeneity found within Western society. Sadly this places Western man at the mercy of other races and cultures who have settled in the West yet retained their traditions and values and remained as singular cohesive communities."

Due to the success of this relentless attack on the Western superego – which took tens of thousands of years to build but seems to have been undermined in little more than half a century – a debased counterculture fills the ensuing vacuum, creating the perfect conditions for our enemies to triumph. As Shakespeare put it, the fault is not in our stars but in ourselves – but Mr Collett explains how that faultline was instilled and cultivated.

So are these the "end times" for the West, or is there a path to salvation? Mr Collett rejects the cowardly prescriptions of conservatism (which after his book went to press proved themselves electorally feeble in any case):

"If the enemies of the West are driving Western man over the edge of a cliff to his annihilation, conservatives simply ensure that process takes a little longer – Western man still ends up going over the edge of the cliff, but it just takes him longer to get there!"

As implied earlier the author also rejects libertarianism – the ideology long popular in the U.S.A. and increasingly influential online, dominating a large faction of UKIP: *"if individualism and the destruction of a cohesive community is the bane of the West, the West's salvation surely cannot be found in the embrace of a political ideology that at its heart values individualism above the good of the community. ... The libertarian may have an ideological position that enables him to win a few moral debates against the enemies of the West; however libertarianism still leaves Western man in a poor predicament."*

Much of the author's argument implies that he is sympathetic to the values of national socialism, yet he devotes a chapter to explaining the shortcomings of "Hollywood Nazism", including a forthright critique of the skinhead subculture that will raise eyebrows among some *H&D* readers!

"The Hollywood Nazi may wrap himself up in the banners of National Socialism and profess a love for Western man, but in reality the Hollywood Nazi or skinhead could not be further from what real National Socialism espouses. Order, discipline, uniforms, marches, fitness and positivity were all central to National Socialism and are the polar opposites of the behaviour that the Hollywood Nazi engages in. Drunken, obese, heavily tattooed and degenerate; the Hollywood Nazi would never have been welcomed into National Socialist organisations in the 1930s. In fact it would be fair to say that many of those who follow the path of the Hollywood Nazi would have been seen as undesirables and would have been interned in work camps had they lived under the rule of the NSDAP."

Having identified a central reason for the "Fall of Western Man" as being the destruction of his superego, Mr Collett logically concludes that the path to salvation must be a bold attempt to rediscover "excellence". White nationalism should not mean an attempt to dominate others in their own homelands or impose a universal ideology. But within our own homeland we reserve the right to control our borders and reconnect with our own traditions.

In several sections of the book the author makes clear that he regards capitalism as an alien and harmful system, just as much as the old bogeyman communism. Beyond a call for "productive enterprise" he does not go into enormous detail on nationalist economic policy, as that would be another book! Nor does he indicate whether he favours an electoral party or some other arena of struggle (though I know from discussion at another event that Mr Collett is not among those nationalists who have completely written off electoral politics).

One of the best aspects of this book is that it encourages all nationalists to make their contribution to our cause by making their own lives better. Mr Collett is not "holier than thou": in fact he acknowledges that many people who have made serious mistakes in their lives can go on to make a tremendous contribution to our cause after turning their lives around.

In its approach to the forces that have undermined Western culture, this book is at times reminiscent of Francis Parker Yockey's *Imperium* – Yockey within a Freudian framework! However Mr Collett's prose style is a great deal more approachable than Yockey's. He has produced a timely analysis of the crisis we face, ending despite its earlier pessimism with an optimistic call for cultural renaissance.

It's not too late to make yourself better, and your race and nation better. You can start by reading this book.

Reviewed by Peter Rushton, Manchester, England

Hendrik Frensch Verwoerd: South Africa's Greatest Prime Minister, Part VI

Editor's note: Part V of this article appeared in H&D *Issue 79*

In an article titled 'Portrait of a Millionaire: I, Harry Oppenheimer' in the April-June 1960 issue of *Africa South*[217] (Vol. 4 no. 3) and written in the first person, Harry Oppenheimer, who was once described by the editor of *The South African Observer*, S.E.D. Brown, as "the deadliest enemy of our national survival",[218] laid out his plans to destroy Dr. Verwoerd and the government's policy of separate development. He wrote *inter alia*:

"Once the air has been cleared of animosities, we will be able, too, to pave the way for a merger of the two sections. This is, after all, the only safe way to get rid of Dr. Verwoerd. All other methods will merely consolidate his position; we must undermine him from within. To sum up: the immediate task of the South Africa Foundation is to create an atmosphere in which it will be possible to arrange a coalition of the moderate elements in the Government and the Opposition.[219]

"In effect, the advent of the South Africa Foundation reflects the return of big business to active politics. It is high time. My business colleagues have let the situation deteriorate for far too long."[220]

"Verwoerd, admittedly, can be ousted with the help of the non-whites, but that means sharing the victory with them. Are any liberals prepared to pay that price? And it will be a heavy price!

"Trying to remove Verwoerd through the ballot box is utterly futile: this is accepted, I think by all shades of opinion. Is there any real alternative, therefore, to the 'merger of moderates' which the Foundation proposes?[221]

"Picture the industrial revolution that will take place in Africa if the black man's economic fetters are struck from! Think of the millions of skilled men who will enter the labour market. Think of the vast new consuming public![222]

"I think that I can claim the main credit for this exciting vision of the new Africa; yet all that I have done, really, is to allow myself to be guided by the interests of Anglo American. Are you still unconvinced? How can what is good for Anglo American[223] *possibly be bad for South Africa?"*[224]

Why did Harry Oppenheimer want to eliminate Dr. Verwoerd? In January 1957 while still a United Party member of parliament, he gave a speech at Oxford University, which indicated that his thinking was little different from that of the National Party when he said that: "Our growing industrial needs must make full use of Bantu labour, and we must not worry overmuch about the consequences, because the Native is, on the whole so uncivilized that the White man will remain on top for as long as we can see at the moment".[225] In 1960 he had stated in a leading American journal *US News and World Report* that he recognised the merits of Dr. Verwoerd's policies, when he said that "What the South African government was trying to do in separating the black and white races was not necessarily immoral as partition had provided the answer to problems in many parts of the world".[226]

Furthermore in a speech he gave at Kitwe on the copperbelt in Northern Rhodesia in 1961, Mr. Oppenheimer said that "What the Congo does show is that primitive, uncivilised people cannot be trusted with the running of a modern state, and that independent democracy is the only possibility if the electorate has reasonable standards of education and civilisation".[227]

In an article in the April 1961 edition of the *The South African Observer*, Ivor Benson exposed Harry Oppenheimer as being a pseudo-liberal and a hypocrite, who could not care less about advancing the welfare of Black people. He wrote that his whole *raison d'etre* was centred on serving the "aims and ends of American Big Money"[228] and the New World Order.

A few days after he had been elected Prime Minister on 2 September 1958, Dr. Verwoerd stated in an interview that "one of the most important principles of South Africa's economic policy is to encourage domestic capital formation".[229] In a speech given to the Afrikaanse Handelsinstituut on 19 September 1961 in Pretoria, Dr. Verwoerd warned about the vagaries of foreign investment saying that "Our eyes are not blind to the fact that foreign capital is in a certain sense unknown and not an unmixed blessing. It has the character of a fair weather friend. We have experienced how a portion of that investment capital acts as flight capital when difficulties arise. For that we have no great inclination".[230]

Harry Oppenheimer (*left*) the anti-Verwoerd tycoon who headed Anglo-American, with one of his chief cronies Anton Rupert of Rembrandt Tobacco.

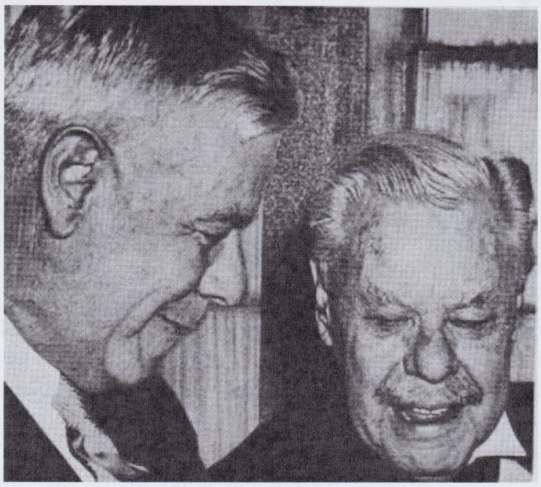
On 17 October 1961 Dr. Verwoerd made a full frontal attack on Harry Oppenheimer, the chairman of the Anglo American Corporation, in the House of Assembly.

"The directors, when they meet, hold private discussions. In the case of such a powerful body there is also a central body which lays down basic policy. The influence of that central body, to say the least, must be great in our economic life. Nobody knows, however, what they discuss there. In the course of his speeches Mr. Oppenheimer, the leader, makes political statements; he discusses political policy, he tries to exercise political influence. He even supports a political party…in other words he has political aims; he wants to steer things in a political direction…He can secretly cause a good many things to happen. In other words, he can pull strings. With all that monetary power and with this powerful machine which is spread over the whole country he can if he so chooses, exercise an enormous influence against the Government and against the State".[231]

Three years later Dr Verwoerd was able to announce that "The stage has been reached where the normal development of South Africa can be developed with the own savings of the nation".[232] Dr. Verwoerd had achieved the seemingly impossible feat of autarky – sovereign independence and freedom from the parasitic international bankers and their usurious loans.

In August 1963 Harry Oppenheimer allowed the second largest mining house, General Mining and Finance Corporation Ltd to be partially absorbed by Federale Mynbou Bpk, in a merger, valued at R20 million (£10 million), which looked more like a reverse takeover of Federale Mynbou by General Mining.[233] The Johannesburg *Sunday Times* described the takeover as a personal triumph for Mr. Oppenheimer,[234] while Afrikaans newspapers reported it as being "a breakthrough for Afrikaans mining interests".[235] Dr. Verwoerd had a more sober reaction and said that the managing director of Federale Mynbou, Tom Muller, was like a fly on a railway track waiting for a thundering train.[236] It is also relevant to recall what Dr. Verwoerd's predecessor, Advocate J G Strydom, once said: "It will be a sad day for South Africa if Afrikaans financiers ever find common ground with Harry Oppenheimer".[237]

On 25 September 1965 at a meeting in his constituency of Heidelberg, Dr. Verwoerd pointed out that South Africa not only had to deal with the International Money Power,[238] but a new money power which was developing in South Africa. He said that it was important that



Dr H.F. Verwoerd (*left*) with his father, Wilhelmus Johannes Verwoerd, who brought the family from the Netherlands to South Africa in 1903.

this domestic money power took into account the political conduct and norms of the country, and that it did not drift away from the national interest and become a money power operating exclusively for its own interests. Furthermore he said that "There is a real danger that the South African Money Power will merge with the International Money Power which is alien to South Africa and its people. The country must see to it that the developing Money Power remains faithful to the nation and that it does not clash with the ideals and security of its people".[239]

In one of his last speeches Dr. Verwoerd indicated that he intended to reorganise the financial sector so that it operated in South Africa's interests when he said: "It may be necessary to investigate the structure of banking in South Africa. This will affect banks and insurance companies which have their head offices overseas…Businesses ought to operate in the interest of the country in which they are established".[240]

In 1964 Professor Piet Hoek, a former professor of economics at the University of Pretoria who was working for ISCOR as deputy general manager,[241] warned Dr. Verwoerd that the Rothschild/Oppenheimer controlled Anglo American Corporation was doing everything possible to sabotage his policy of separate development and recommended that a commission of enquiry be appointed. Dr. Verwoerd said that he would prefer to be less confrontational and asked him to write a report and give it to him. This became known as the infamous Hoek Report.

The title of the Hoek Report reads as follows: *Die Oormatige Konsentrasie van Kapitaal, Produksie, en Mark binne die Invloedsfeer van'n Enkelbeheergroep, sy Mag om to kan bepaal waar 'n Groot Gedeelte van die Beskikbare Kapitaalsfondse van die Privaatsektor belê sal word en dus waar Werkverskaffing sal wees en nie sal wees nie, en Moontlike Teenmaatreëls* (The Excessive Concentration of Capital, Production, and Market within the Sphere of Influence of a Single Controlling Group, its Power to determine where a Large Portion of the Available Capital Funds of the Private Sector shall be invested and where the Provision of Work shall be, and Possible Counter Measures).

The first 36 pages of this 176 page document contain the main text and the remaining 139 pages contain six annexures. Professor Hoek established the parameters of his thesis in the following paragraphs.

"The demand for labour is a necessity where there is work, and as far as industries, construction and services are concerned, the provision of work is mainly where capital is invested.

"Through a method of functioning which makes it practically impossible to observe it in public and which cannot be exposed without a comprehensive and co-ordinated investigation, a large capital – and concentration of a powerful group of activities, namely the AAC group, as will be shown, has obtained a position in our country where it has gathered under its sphere of influence more than 900[242] *companies which include some of the largest in the country. For practical purposes this group has acquired control over the mobilisation of probably the largest portion of the private sector's capital and as a result thereof has obtained the power to decide where that capital shall be invested, with the consequent influence on the influx to and concentration of Non-Whites in specific areas. Where industries and construction play such a large role in our provision of additional work and investment capital (in contrast with the mining industry), it was only realistic in the functioning of the AAC-group and as a result of their annual free funds, that this group has in the last few years entered on a large scale the areas where large scale investment is required, namely industry, construction and services, and where as shown caused an influx of labour to where the specific new investment or expansion has taken place.*

"If this group [controlling 70% of commerce, industry and mining] which possesses this position of power, as will be shown, should support and purposefully advance the Government's policy which concerns our heterogeneous population and separate development thereof for the peaceful, safe and healthy development of all population groups, then decentralisation of industry and consequently also construction and the complementary services and establishment thereof near the homelands, this would be an obvious success with the consequent large scale provision of work in centres other than the present White cities which are becoming more and more black. The opposite has nevertheless been clearly stated, they will not support the Government's policy[243] *as it appears from Mr. Oppenheimer's statement in his Chairman's Report of 1964, namely 'Discrimination on grounds of race or colour is morally wrong and partition on grounds of race or colour is economically impossible'.*

"Not only the well known political opinions of the controllers of AAC in Southern Africa, but also the international financial interests in its share capital, which undoubtedly have a controlling influence in AAC, will have no loyalty to the interests of the separate peoples in Southern Africa; on the contrary this holds further dangers, particularly if the historic actions of international banks and international capital are used in connection with the revolutions and riots, for example the organising and financing of the Russian Revolution in 1917, and where they are used in connection with the obsession of international capital with the eradication of national boundaries and differences. In brief, the philosophy of the international capitalist is that nations must work for international capitalism – the philosophy of the nationalist is that capital must work for the nation".[244]

Professor Hoek reported that Anglo American retained most of the dividends it received from its subsidiaries and paid hardly any tax.[245] He also noted that they used unrest, such as the CIA instigated riots at Sharpeville in March 1960, of which Anglo American with its foreign intelligence links quite possibly had foreknowledge, to buy shares listed on the stock exchange cheaply.[246] These shares were bought at the expense of the public and AAC's capital gains were not subject to tax.[247]

By retaining most of its dividends Anglo American had built up large cash balances. Companies, which could not afford the high interest rates payable on bank loans, were often obliged to approach Anglo American with its cash hoard[248] and end up being absorbed into its web of subsidiaries. These cash balances were also lent to subsidiaries by means of loan accounts. Anglo American was thus acting as a clearing

Special Import
Stuttaford's
Daily Rand Mail
Mohair Stoles
15/-
Stuttaford's
JOHANNESBURG, TUESDAY, MARCH 22, 1960.
Anti-pass demonstration leads to Vereeniging, Langa bloodshed
54 DEAD, 191 HURT
This was the scene after police fired
Army called out in Cape outburst
Verwoerd will attend London conference
West wants a world police force
PARLIAMENT WILL CREATE IT, SAYS PREMIER
A republic even if voters say no
Protesters arrested
Village calm after tension
50 drown in sailing ship

The 'Sharpeville Massacre' in March 1960, instigated by CIA operatives, was a turning point in South Africa's international relations

house and may have been contravening the Banks Act.[249]

(i) Between 1956 and 1965 the percentage of company tax Anglo American paid on its profits amounted to 5.4%,[250] whereas the rate of company taxation at that time was 40%.[251] Anglo American benefited from the fact that profits on the sale of shares were non-taxable,[252] whereas profits of the same nature made by individuals were taxable.[253]

(ii) Anglo American only invested in existing enterprises and not near the homelands, thus deliberately flouting the government's policy of establishing new industries on the borders of the homelands.[254] Professor Hoek realised that Anglo American would continue to resist this policy and that the solution was not to take on individual companies, but the whole group.[255]

He proposed the following measures which he believed would drastically reduce the power and influence of Anglo American.

(i) All dividends to be taxed at company rates of taxation.[256]

(ii) Increases in the market value of shares, conversion of loans into shares and profits on shares transferred from one company to another would be subject to a capital gains tax.[257]

(iii) Profits of companies would be subject to a progressive rate of company taxation, which would be levied relative to the amount of paid up capital plus shareholders' premium.[258]

(iv) Increase in Non-Resident Shareholders Tax from the then current 15%.[259]

(v) Monetary operations of investment companies should fall under the Banks Act.[260]

(vi) Excess cash should be invested in government bonds.[261]

(vii) Establishment of large Government corporations, which rely on private initiative and are financed by financial institutions.[262]

(viii) Development of homelands and border industries. Bantu Investment Corporation to be replaced by the Bantu Homelands Development Finance Corporation.[263]

(ix) Any company producing more than 15% of a strategic commodity, such as coal (35%) and gold (38%) in the case of Anglo American, must have a South African board of directors, 50% of whom must be nominated by government.[264]

(x) The nationality of directors would have to be disclosed, as well as the principals of all nominees and the names of all companies and institutions involved in contracts of control.[265]

Dr. Verwoerd saw the first draft of the Hoek report at the end of 1965. It was subsequently revised in 1968. In a private interview recorded by the leader of the Herstigte Nasionale Party two months before he died, Prof. Hoek disclosed that this revised report was stolen from his safe at his offices in Pretoria. He also revealed that General van den Bergh was his next door neighbour. Notwithstanding that the first report states on the front page that it was written for Dr. Verwoerd, Prof. Hoek inferred that Dr. Verwoerd may not have seen it. Clearly enormous pressure had been exerted on Prof. Hoek to remain silent about the whole matter. On 25 January 1966 Dr. Verwoerd referred to the report during his speech at the opening of parliament and fired another warning shot in Mr. Oppenheimer's direction when he said: "We shall fight the concentrations of power and monopolies which are present in our country and are a fundamental danger".[266] The implications for the Oppenheimer empire were dire, for if the Hoek proposals had been implemented, Anglo American's extensive powers would have been severely curtailed. What was bad for Anglo American would thus only have been good for South Africa.

Shortly after Dr. Verwoerd's assassination, his successor, Balthazar Johannes Vorster, warned Professor Hoek not to make his report public as it could cause him embarrassment, and eventually all circulation of the report was forbidden.[267] This does not come as a surprise, as by this time Harry Oppenheimer had developed "cordial relations with Vorster".[268]

There have been occasional rumours that Dr. Verwoerd was planning to reform the South African Reserve Bank,[269] but the author has yet to find any credible evidence to support such an allegation. However, he can report the following:

In February 1990 the author was introduced by a neighbour of his, Moyna Traill-Smith,[270] to Mrs. Judy Wolman who resided in Lakeside, a suburb of Cape Town. Mrs. Wolman said that in early 1966 she had a private meeting with Dr Verwoerd at his office in Cape Town. She told him all about the fraudulent banking monopoly, which creates money out of nothing as a debt and enslaves everyone through usury, and how this system was undermining South Africa. Dr. Verwoerd was enthralled with what Mrs. Wolman had to say and asked her to return for a further discussion. This meeting never took place as Dr. Verwoerd was murdered.

The Israeli - South African alliance sealed in Jerusalem, April 1975: (*left to right*) Dr Eschel Rhoodie, Yitzhak Rabin, Hendrik Van den Bergh and Shimon Peres.

This newly created awareness of the central problem for mankind for at least the last 300 years, namely the iniquitous operations of the central banking cartel, raises the intriguing prospect that if Dr. Verwoerd had been able to act on this information before he was murdered, he would have reformed the SA Reserve Bank on state banking lines, and separate development and its associated freedoms would have succeeded and that Southern Africa would have benefitted enormously *in perpetuum*.

Dr. Verwoerd had an incredible stamina and capacity for work. He usually worked for sixteen hours a day, often eating only a sandwich for lunch. When he left his office, the boot of his ministerial car was filled with voluminous files for further work. Dr Verwoerd had a prodigious memory and a microscopic knowledge and penchant for detail which enabled him to be such an effective minister.[271]

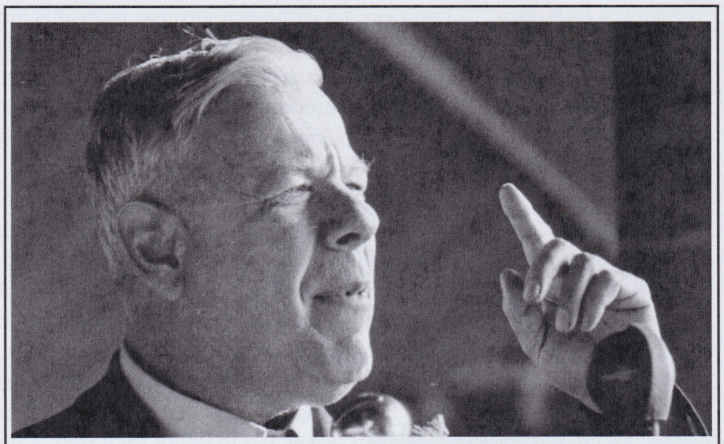
With his superb intellect Dr. Verwoerd was able to dominate proceedings at cabinet meetings like no other leader before or after him. B.J. Vorster provides an example of what transpired at a meeting held in January 1961 to consider what the implications would be if South Africa should leave the Commonwealth. Dr. Verwoerd asked each cabinet member to prepare a memo about the ramifications for their departments, if such an event should take place. Dr. Verwoerd explained that by having all this information at their disposal, they would be able to reach a decision.

"At the meeting where this fateful decision had to be arrived at Dr. Verwoerd very courteously called upon each minister, in order of seniority, to read his memo. He had a little notebook with him and from time to time he made short notes in it. When every member of the cabinet had delivered their memos he said he would try to sum up this information at their disposal.

"Beginning with the memo delivered by the senior member he briefly summed it up, but then commented that unfortunately the honourable member's department had failed to include in to their memo this and that and the other which was also relevant to the issue.

"Mr. Vorster said this kind of comment was repeated after every one of the memos had been summed up. The entire cabinet had become silent and overawed by this man who obviously knew more about their departments than they did themselves."[272]

Although the timbre of Dr. Verwoerd's voice did not produce a striking trajectory, with his height of 6ft. 2 inches, he nonetheless cut an impressive figure. His speeches were always well prepared and researched, yet he never used notes and was equally fluent in both English and Afrikaans.[273] Dr. Verwoerd could speak for hours, yet an



Dr Verwoerd was an exceptional orator, effortlessly dominating parliamentary debates.

examination of his speeches shows that not a single word or phrase used could be considered superfluous. A parliamentary reporter once remarked that:

"To any student of human nature the sight of Dr. Verwoerd in oratorical action in the House of Assembly is fascinating. He speaks with all the confidence and assurance in the world. He tosses aside other people's arguments as if they were mere baubles of balderdash."[274]

Editor's note: Part VII of this article will appear in H&D *issue 81*

Notes

217 P.C. Swanepoel, *Really Inside BOSS A Tale of South Africa's late Intelligence Service (And Something about the CIA)*, Self-published, Pretoria, 2007, 130. The author states that *Africa South* was financed by the Congress for Cultural Freedom, which was in turn financed by the CIA. The magazine founded and edited by Ronald Segal was published by Africa South Publications (Pty) Ltd in Cape Town. The first issue appeared in Oct.-Dec. 1956. In June 1960 it was banned and reappeared in London as *Africa South in Exile*.

218 S.E.D. Brown, 'No Comfort For Forces Of Conservatism', *The South African Observer*, August 1966, 3.

219 H. F. Oppenheimer, 'Portrait of a Millionaire', *Africa South*, Vol. 4 No. 3, 14.

220 *Ibid.*, 14.

221 *Ibid.*, 16.

222 *Ibid.*, 16.

223 Fifty years later Anglo American is only a shadow of its former self. A decade ago, at the peak of the commodities boom, Anglo American paid top dollar prices for investments in coal, copper and iron ore mines. Since then the bottom has fallen out of the markets for these base metals, as well as platinum. In order to stave off imminent bankruptcy, the corporation has been forced to sell 30 of its 55 mining assets and reduce its work force from 135,000 to 50,000 persons. Meanwhile its share price in London has fallen by 92.5% from a peak of £36.83 on 19 May 2008 to £2.78 on 9 December 2015. The former mining house "giant" is so broke that it can no longer afford to print hard copies of its in-house quarterly magazine *Optima*, which has been published since 1951. On 17 February 2016 Fitch Ratings downgraded Anglo American's credit rating to "junk" status.

224 H.F. Oppenheimer, *op.cit.*, 16

225 S.E.D. Brown, 'New U.P. Leadership – But Nothing New', *The South African Observer*, February 1957, 5.

226 A. Hocking, *Oppenheimer & Son*, McGraw-Hill, Johannesburg, 1973, 353.

227 D. Pallister, S. Stewart, I. Lepper, *South Africa, Inc.: The Oppenheimer Empire*, Yale University Press, New Haven, Connecticut, 1988, 64. In 1987 the book was advertised on South African radio. The Oppenheimers complained and the advertisement was immediately withdrawn.

228 C. Nissen (Pseudonym of Ivor Benson), 'Oppenheimer's Rôle in S.A,'s Politics', *The South African Observer*, April 1961, 6.

229 J.A. Marais, *Die era van Verwoerd*, 12.

230 *Verwoerd aan die Woord*, *op.cit.*, 576.

231 D. Pallister, S. Stewart, I. Lepper, *op.cit.*, 64.

232 J.A. Marais, *op.cit.*, 12-13.

233 *Ibid.*, 144-145.

234 P.J. Pretorius, *Volksverraad,* Libanon-Uitgewers, Mosselbaai, 1996, 153. B.J. Vorster attended the reception celebrating the transaction.

235 *Ibid.*, 145.

236 *Ibid.*, 145.

237 S.E.D. Brown, 'Our Readers Say…', *The South African Observer*, October 1963, 16.

238 J.A. Marais, *op.cit.*, 173. Dr. Verwoerd was not the first leader to condemn the International Money Power. Both President Paul Kruger and Prime Minister JBM Hertzog called the International Money Power an enemy of the people.

239 P.J. Pretorius, *op.cit.*, 154.

240 *Die Transvaler*, 14 March 1966.

241 P.J. Pretorius, *op.cit.*, 155.

242 The total number of companies under Anglo American's control was 918.

243 J.A. Marais, *op.cit.*, 176-179.

244 *Hoek Verslag van Prof. Piet Hoek aan Dr. H.F. Verwoerd*, 1965, 3-4.

245 *Ibid.*, 13.

246 D. Pallister, S. Stewart, I. Lepper, *op.cit.*, 62. R162 million (£81 million) flowed out of the country and Anglo American along with many of the life assurance companies were able to buy up these shares at fire sale prices.

247 *Hoek Verslag*, *op.cit.*, 14.

248 *Ibid.*, 15.

249 *Ibid.*, 15.

250 *Ibid.*, 16.

251 *Ibid.*, 16.

252 *Ibid* , 17.

253 *Ibid.*, 17-18.

254 *Ibid.*, 20.

255 *Ibid.*, 23.

256 *Ibid.*, 23.

257 *Ibid.*, 24.

258 *Ibid.*, 24.

259 *Ibid.*, 24.

260 *Ibid.*, 26.

261 *Ibid.*, 27.

262 *Ibid.*, 28.

263 *Ibid.*, 31.

264 *Ibid.*, 32.

265 *Ibid.*, 34.

266 J.A. Marais, *op.cit.*, 184.

267 D. Pallister, S. Stewart, I. Lepper, *op.cit.*, 65-66.

268 *Ibid.*, 60. See also *Washington Observer Newsletter*, 15 January 1975, 1, where it is stated that "Vorster is supported by the subversive pro-communist, Harry Oppenheimer, the most powerful billionaire in Africa, the newspapers, the wealthy classes, the Jews and the Negro leaders who have been let in on the plan … the Rockefeller-Rothschild-Oppenheimer plan to set up an economic super-government over the southern portion of the continent".

269 After the author was elected to the board of the SA Reserve Bank on 23 August 2003, Anglo American insisted on receiving a copy of the author's *curriculum vitae*.

270 Moyna Traill-Smith was the secretary of A.K. Chesterton, the founder of the League of Empire Loyalists in 1954 and the editor of *Candour* newsletter.

271 J. Botha, *Verwoerd is Dead*, Books of Africa (Pty.) Ltd, Cape Town, 1967, 33 and J.J. Scholtz, *Die Moord Op Dr. Verwoerd*, Nasionale Boekhandel Bpk, Kaapstad, 1967, 82.

272 P.C. Swanepoel, *op.cit.*, 35. See also *Verwoerd só onthou ons hom*, op.cit., B. Fourie, *Buitelandse Sake Onder Dr. Verwoerd*, 130 where Mr. Fourie writes, "I never considered him as someone who was dogmatic, who had only one idea in his head."

273 J.J. Scholtz, *op.cit.*, 16.

274 *Sunday Tribune*, 4 December 1960.

Ian Freeman – Right of Reply

Editor's note: Ian Freeman's review of Nick Toczek's book Haiters, Baiters and Would-Be Dictators *appeared in* H&D *75 and 76, and we published letters from Stephen Frost and Martin Kerr in* H&D *78 in response. Now Ian Freeman replies to his critics.*

It is hardly surprising that my criticism of Hitlerite anti-Semitic conspiracy theory lunacies in my review of Nick Toczek's book about their purveyors (*H&D* issue 75/76) should have prompted responses from the leaders of the premier British and American Keepers of the Flame of Adolotary, British Movement and New Order respectively.

They are entitled to their views, although I note that they seem somewhat muted in defence of Adolf Hitler himself, whose unique and decisive contribution to shaping the world in which we live, mass immigration, political correctness, liberal totalitarianism and all, in my view makes him indeed the leading world-historical figure of the 20th Century, albeit not exactly by shaping world history in the direction he sought… If I could change one historical event in the last 150 years, I would have had Adolf Hitler never be born. A wish, if they but thought it through, every thinking Racial Nationalist ought to share.

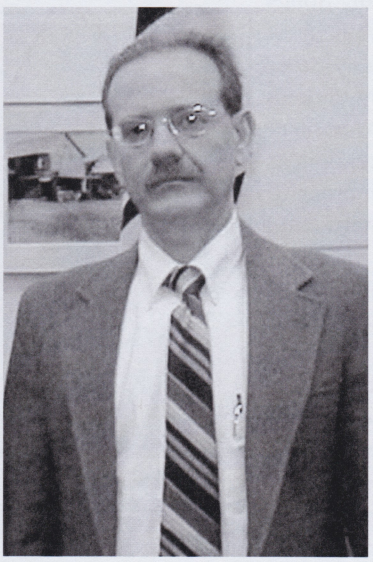
Messrs Frost and Kerr have every right to disagree with me here, as I suspect they will. However, it is a little unfair, as Mr Kerr does, to suggest that I think that "the Jews are helpless and hapless bystanders who, through no fault of their own, have been caught up in the currents of history".

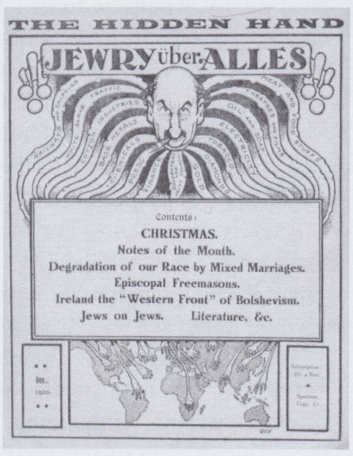
On the contrary. I argued that making such a suggestion credible, indeed almost universally accepted, is the crowning achievement of the said anti-Semitic conspiracy nuts. To quote myself:

"They enable Jewish malefactors and their defenders to dismiss any criticism of any Jews for anything as being the tip of the real iceberg of a rabid attack on all Jews for everything actuated by genocidal hatred... Linking any criticism of any Jews doing any things because they are Jews or in support of Jewish people or causes with provably specious World Jewish Conspiracies run by Learned Elders and general Jew-hatred gets those accused conveniently off the hook.

"This in turn also makes any attempt to discuss issues such as the over-representation of Jews in proportion to their percentage in the host population in the media, professions, promoting Left/liberal/Politically Correct causes, disproportionately influencing the countries in which they live in support of the explicitly Jewish State of Israel through the likes of AIPAC and the Tory/Labour Friends of Israel etc. impossible in any debate not at once consigned to the dustbin marked "extremist/racist" etc."

Whilst Mr Frost suggests I am harsh to dismiss the late Colin Jordan as a – brave, intelligent and sincere, I acknowledge – political irrelevance on the grounds apparently that some left-wing historian pays tribute to his inspiring a generation of others to follow him in the organised pursuit of fringe ineffectuality in the "neo-Nazi movement". Quite.





Representatives of the nationalist tradition criticised by Ian Freeman: (*above left*) British Movement founder Colin Jordan with his then wife Françoise Dior; (*above right*) Martin Kerr of the US-based national socialist organisation New Order. (*below*) Examples of literature produced by The Britons and allied groups.

For too long, nationalists have taken refuge in intellectually incoherent and often epistemologically meaningless conspiracy theories, cultist veneration of the very people whose egomania, autocratic arrogance and political blunders created the very modern world we all so rightly and profoundly abhor, and the organised pursuit of fringe irrelevance. We need to cast aside such comforting alternatives to rigorous political thought and seek to build for ourselves a coherent, properly thought out hereditarian, identitarian in-depth ideology founded on an understanding of the socio-economic as well as ethnic processes which (not Jews in black helicopters) have got us into our present predicament. A predicament our race, as well as our civilization, will be very fortunate to survive. An ideology, moreover, which offers a better alternative than the Roman Empire with nukes which a Third Reich victory would, for as long as it lasted, have brought to birth. A positive vision to inspire the rising generation rather than the negativistic moaning at how bad things are which is too often the principal content of nationalist propaganda..

It would be good if such an ideology could enable a broad front to be built with other opponents of the global corpocratic greed machine which is devouring and destroying our world, though I agree with Martin Kerr that this may be a vain hope, as the mindless bigotry in relation to us evidenced by many such groups would be difficult for them to overcome, however cleaned up our act may become.

Nonetheless, nationalism needs to cast off the shadow of its past and embrace a 21st Century future if it is indeed to become not the last of yesterday but the first of tomorrow.

Ian Freeman, Northwich, Cheshire

Carl Klang and his music

I have been listening to the music of Carl Klang for around twenty years after a comrade gave me a copy of *The Extremist*. After the first track I was captured.

I listened to his beautiful ballads about Randy Weaver and the 'Siege of Ruby Ridge' and about Gordon Kahl, hounded to a horrific death at the hands of the Federals working for ZOG.

I listened to his angry songs too such as *Seventeen Little Children* which is about the Federal barbarity at Waco.

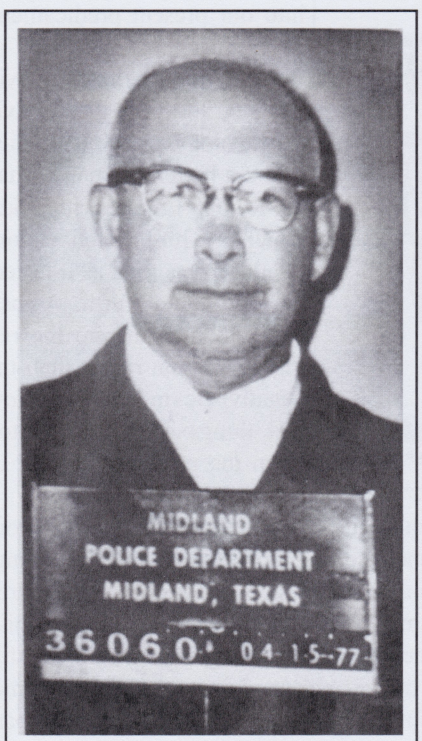
Carl Klang doesn't fit into any musical slot that easily. He's a Country singer but his music covers such a wide variety of style that I hesitate to put that label on him.

Since 1992, Carl Klang has taken patriotic music where it needs to be: honest and meaningful. Songs like *The Federal Reserve isn't Federal at All* and *Wheresoever Eagles Gather (the Ballad of Randy Weaver)* address the unconstitutional yet government created forces of direct repression as is illustrated by the awful murder of Randy Weaver's wife and unborn child by government agents. Not the kind of subject matter the corporate suits who run mainstream radio want their listeners exposed to. Carl's music has a strong following among White Patriots not just in the States but worldwide.

Carl Klang

Here's Klang in his own words talking about his beginnings as a singer/songwriter (this is from 1998 and he's produced a lot more material since:–

"I pursued a career in songwriting, going to LA, and the closer I got to any kind of success the more I realized how controlled the music business was. My experience was kind of disheartening because they wanted me to rewrite all my demos for what they said was more preferable lyric content. They liked my melodies but wanted me to change my lyrics, and I couldn't really sell my soul, so to speak, and be under their control. My art was my art and I didn't think it should be their art. They were not artists. They were businessmen who represented music labels. I got involved in patriotic music when I read a book by Dez Griffin called *Fourth Reich of the Rich*, which is about the evil, filthy rotten conspiracy; globalization. And I got involved in writing music in a politically incorrect vein after what took place in northern Idaho with Randy Weaver losing his wife and son, and being held hostage in his own mountain cabin for eleven days while there was a huge government assault on his property. I wrote *Wheresoever Eagles Gather (Ballad of Randy Weaver)*, and I put it out on a cassingle. *Wheresoever...* was on one side and a parody about our money called *Paper Money*, sung to the tune of *Paper Roses* by Connie Francis, was on the other. From there it got on shortwave. Shortwave radio became a medium for my music, whereas AM/FM and popular contemporary listening stations are basically closed shops. I got an international response from shortwave. So then I began to put albums together. From 1992-1998 I had produced six albums and covered some of the atrocities that took place including the siege at Waco (*17 Little Children*)."



Gordon Kahl, the militant tax protester killed by federal agents in 1983, is the subject of Carl Klang's song *All is Fair in Love and War*.

On his political outlook and the domination by the liberal-Marxist theocracy that rules America today.

"Winston Churchill once said most people when they run into the truth usually just pick themselves up, dust themselves off, and behave as though nothing had happened. I find that to be part of the problem in this nation. It's not so much they can't perceive the truth. It's just that they're conditioned It's a mass mind control through a pervasive medium of education, television, radio, newspapers, magazines, and what I call false history. History is twisted."

And here's Klang's views about TV:

"Who in their right mind would watch TV? It's like having an out of control freaked out relative sitting in the corner of your house. You never know what he's gonna say or do. What you perceive or hear and what you absorb is constantly being controlled by the way it's twisted and spun by the spin doctors. We all believe that we cannot be that deceived. Our pride, our ego, and our vanity keep us from believing the truth. We cannot believe the talking head on TV would lie to us. We cannot believe that our president could bold-faced lie to us. Pride keeps us from believing the truth."

The place I diverts from Carl Klang's personal beliefs is his tending to go to far into the Christian Identitarian belief system. Many of his later songs reference Yahweh and all we have come to expect from the 'Church of the Creator' fallout.

Klang is a deeply motivated Christian and for most readers this is a really good thing. For me as a discriminating atheist, I think these calls for the 'God On Our Side' business are unnecessary. There is enough material out there in our ZOG controlled state that I would rather see less 'trust in God' and more calls to action.

But that's just me – a bigoted atheist.

While the mainstream scene of the 1990s was pushing, celebrating and normalizing all manner of degeneracy amidst the disintegration of our civilization, Carl Klang was decrying in song the injustices committed against Gordon Kahl, lamenting the senseless slaughter of the Branch Davidian children at Waco by the Clintonistas and Butcher Reno and the scores of thugs in the ATF & FBI who carried out their orders to implement 'Operation Showtime' or declaring solidarity with Randy Weaver and reminding all the victims of criminal government that "[our] Lord & saviour lives, [and that] wheresoever eagles gather, that is where the body is."

While he has always been virtually unheard of outside of alternative patriot circles, Carl is also virtually unrivalled in the sheer scope of his music and the variety of issues he addressed and tackled in it. He is quite possibly one of the most underrated lyricists in his genre of all time.

Randy Weaver (subject of Carl Klang's song *Wheresoever Eagles Gather*) was targeted by federal agents in a shootout at Ruby Ridge, Idaho in 1992, ending in the death of Weaver's wife and son as well as a Deputy US Marshal. Weaver is seen here testifying before the US Senate about the incident.

He wrote numerous songs that would be instant classics in the tea party movement of today, such as *We Want This Country Back*, *America, America*, and *It's Dangerous to Be Right When the Government Is Wrong* yet dared to go far beyond that and sing for even the most hardcore truth seekers in songs like *Turn Away from the Eagle* where he ventures into conspiratorial territory and deals with some esoteric and occultic aspects of the enemies of freedom and *The News Behind the News* which to our knowledge and to this very day remains one of the few songs in existence about the infamous *Protocols of Zion*.

Quote from a Christian right-winger on Klang:
"From the fraudulent and insidious nature of the Federal Reserve to the true face of the enemy and the shadowy masters our politicians and leaders serve, Carl also stood out from many other musicians in that he did all of this from a balanced Christian standpoint, which is a thing found wanting in much of what represents the truth movement today."

Klang lives in Oregon today and to be honest and rather puzzled, there are few references to him on the Internet. Even *Wikipedia* seems to have passed him by!

You should certainly give Carl Klang room on your playlist. For me he has written and performed some seminal work. I would think his *Ballad Of Ruby Ridge* is the best and really does tug at those heartstrings.

Unfortunately over the last few years Klang's health has not been great and he has released little recently, though there are groups of supporters making sure this great patriot and musician isn't sidelined into 'history'.

Discography (11 Albums)
The News Behind The News
Extremist
Extremist Two
Selah: Songs Of Praise To Yehoshua
Extremist Won
Seventeen Little Children
We want this country back!
America, America
HalleluYahweh
It's Dangerous To Be Right (When The Government Is Wrong)
Watch out for Martial Law!

Eddy Morrison, Leeds, Yorkshire

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Letters From Readers

Sir – I was impressed by Andrew Brons' article 'Where does British Nationalism go from here' in *H&D* #79. There is a great deal to chew over in the piece, but here I would like to touch on just one or two points.

From my own experience as a lawyer working for a number of local authorities over many years (and latterly for a very multiracial authority with a left-wing administration), I can confirm his experience that more covert nationalists than one might expect are to be found working in surprising places and, sometimes, at surprising levels in the organisation. I recall one or two colleagues with views which might have alarmed even John Tyndall!

Or at least so it was some years ago. I believe that Mr. Brons and I are much of a muchness in age and I have been retired for a few years, so it may be that as individuals who remember Britain as she was, and remember the early controversies around immigration, go off into the sunset we are replaced by those who have been marinated in political correctness all their lives.

Which brings me to the issue of nationalist renewal: because of the marination in political correctness of younger generations it is necessary to rebuild patriotism from the ground up. Only through that process will it be possible for the ideas and ideals of racial nationalism to be gradually reintroduced into the public consciousness. We need an organisation which is not a political party but which both celebrates our country and tackles political correctness head on.

By celebrating our country I mean its beauty and its treasures of art and architecture, but above all I mean the achievements of our forebears. Some of those who are not now racial nationalists will then begin to think about the nature of the people who could create such wonders and do such things – therein lies the beginning of racial consciousness. When tackling political correctness we could use its tools against it – denouncing as 'racist' the ever-repeated mantra that 'immigration has made Britain better'. Is it not 'racist' to suggest that the people who won two world wars are somehow inferior to the ethnic chaos which now prevails?

Our young people are very clearly in the mood for radical politics. At the moment that mood has swung them to "the Left", but how long will it be before some of them realise that is just following the establishment path laid out for them by the broadcast media, by their teachers and lecturers? So the 'organisation' I mentioned above could take a hand by supporting the excellent work already being done by Legion [**see www.legionmac.org**], and could broaden it out by encouraging volunteering in all its aspects and the 'straight edge' lifestyle increasingly followed by some young people.

There is nothing overtly party political in any of the above, or even political at all except in the attack on political correctness. Nor is there anything overtly racialist; it is all a matter of atmosphere, where love of country and love of folk is absorbed through the skin as it were – marination in patriotism (as enjoyed by earlier generations of our people) rather than marination in political correctness.

But when we have increased the patriotic awareness of swathes of public opinion, what then? Where is Mr. Brons' "credible, electable, yet principled, political party" for us to direct them to? As he acknowledges, there is none. Does it matter? Would it not be better if the 'organisation' sought to influence mainstream society and hence mainstream parties? I don't know the answer to that question, others might like to tackle it.

Among much else, I would like to highlight two issues which Andrew Brons identifies and which I believe must be central to our outreach. Firstly, the truths about racial difference "must be stated in non-insulting terms and with respect to all peoples"; secondly, (as he delicately puts it) "those who pursue revisionism in twentieth century history should realise that connections between political nationalists and historical revisionism do no good to either cause" – or as I would put it, less delicately, for heaven's sake stop talking about Jews! Anti-Semitism is such a no-no nowadays and an irrelevant distraction from our task of addressing the plight of our country.

Yours faithfully,

Mr. J.R. Bell, Buckinghamshire, England

Sir – My view is that a much more credible electoral vehicle will emerge from the wreckage of UKIP, rather than the fragments of the nationalist movement. The Banks/Farage axis is interesting, especially given Banks' increasing radicalisation on racial issues and his ability to put his money where his mouth is. Any such new party should probably avoid putting former movement prominenti into profile positions, while not imposing the blanket ban that UKIP imposed. Former leading movement people would do better to run think tanks and ideas groups than a party.

Yours sincerely,

Mr. Tony Paulsen, London, England

Sir – I read with interest Stephen Edwards' letter about the link between the IRA and National Socialist Germany. Many *H&D* readers will have viewed the documentaries on YouTube regarding this subject and in addition to this I would like to say two points, firstly issue 31 of *League Sentinel* published by the League of St George ran a short report headed 'Are The IRA Fascist?' accompanied by a photo of IRA member Michael Dickson giving a Fascist salute; and the second point of more interest will be the 2003 event reported in Irish newspapers about Sinn Fein's then deputy leader Mary McDonald speaking at a commemoration for Sean Russell, the IRA leader with links to NS Germany.

I also seem to remember a report in a copy of *Vanguard* printed by the National Front during the late '80s about Gerry Adams speaking at a neo-nazi rally somewhere in Europe. We all know the Irish Republican movement was very good at winning support from every quarter. Once during the early 1990s myself and others were opposing an annual republican parade in south Manchester, and I can say we were somewhat taken aback when we saw on the march a group of around fifteen Asians from the Pakistani Welfare Association. These Asians were carrying the Irish tricolour flags and chanting with the rest a slogan: "What do we want – Britain out of Ireland; when do we want it – now!"

In my view to understand the aims of the IRA and to some extent the republican movement as a whole we need to see it was simply and solidly to achieve a united Ireland and nothing else and nothing more. There was no aim for a socialist Ireland, liberal Ireland or a stronger Catholic Ireland. In its long history the Irish republicans have received 'Red Gold' from communist Russia (when Russia wanted to undermine the British Empire), and later during the 1930s Oswald Mosley won support from Irish communities settled in London and other cities in part because of his belief that Ireland had a right to unite. Here in Manchester the British Union of Fascists' highest vote in local elections came from the then Irish district of Collyhurst.

It is worth saying that Fascism was only successful in Catholic nations such as Spain and countries in South America: even today Fascism seems to be fairly acceptable in Latin America. In Mexico City around a hundred neo-Nazis marched totally unopposed right in the city center. This can be viewed on YouTube ('Skinheads Mexico Frente Nacional'). Also in Mexico a girls cheer dance team displaying flags with swastikas on them caused alarm to American Jewish groups. It was also reported that in one performance a girl gave a fascist salute. This happened a couple of

years ago and so did the opening of a school in Chile which promoted fascist beliefs. In 2011 a survey found that most Argentinians believed that Jews held too much power in business and financial markets. Anyway back to Ireland: I feel that due to Ireland's strong Catholic culture and its pro-fascist history of the 1930s, when many hundreds of Irishmen belonging to the Fascist Blueshirts went to fight for General Franco during the Spanish Civil War, the Irish republican movement has and will always have a fascist wing. This fascist section I believe keeps its profile low for the benefit of the republican movement in these politically correct times.

Yours for Race and Nation,

Austin Stonham, Manchester, England.

Sir – Since the professional class voted in such large numbers for Jeremy Corbyn's Labour, then doesn't that mean that they must be gagging for tax rises? So let's see large tax rises on people earning more than £50,000 a year. And use that money for tax cuts for people earning less than £30,000 a year (private and public). Why should the Conservatives always be depicted as the party of cuts, while Labour is seen as the party of splurge? Let's break the cycle, even if that means leaving the cupboard bare for them this time. If the Tory government did that, there would be no chance of Labour winning. What the Tories don't want to be doing is listening to the advice of a self-serving middle class mass media.

Are the people promoting the butch Ruth Davidson, the same people who were promoting feminine Theresa May? Well if you want Ruth Davidson to have any chance of winning, then you better get a move-on building an English Parliament way outside of London (maybe York?). And if well-paid graduates are struggling to pay off their tiny loans, how do you imagine that the average working class guy is coping paying off mortgages, since their self-serving parents forced up house prices through the Blair years by 300%, using a combination of uncontrolled immigration and almost zero house building. And where was the mass media when house prices were rocketing? Rubbing their hands and counting their money, like the rest of the middle class I guess.

Best Regards,

Paul Swindell, Oldham, Lancashire

Sir – Regarding the article about British Nationalism and its future by Andrew Brons (*H&D* 79), I have often thought that having a political party, a church and fraternal order that would all compliment each other and endorse each other could have greater political influence. In addition the church would have a fraternal order of its own, separate from a more secular fraternal order. The church should have the look, sound and feel of a traditional church, not Christian identity. Convincing people that opposition to a third world non-White invasion is not contrary to Christian teachings can give people stronger backbones when speaking against immigration.

The clergy can say a Christian can vote for such and such a party with a clean conscience! The party and secular fraternal order can refer people to our church and away from liberal, marxist churches. On another note it wouldn't hurt if all pro-White groups made membership more fun, social, enjoyable, to keep them involved. Setting goals that can be achieved in short time spans can help keep members from becoming discouraged and giving up. When you can issue an annual report showing that some goals are being met it looks good!

And progress is being made in other areas. I believe that an organization that can acquire a building of its own – one with a meeting hall, a venue of their own – is the organization that will see greater growth. Symbols of success, the trappings of power attract the very things and people we are striving for! We really don't have an unlimited amount of time to save our respective countries.

Anyway, keep up the good work, *H&D* is a great magazine.

For Race and Nation

John D. Alder, Port Saint Lucie, Florida

Sir – Further to Andrew Brons' excellent and informative article (*H&D* 79), I would suggest the realisation that "there are indelible differences between modal and mean characteristics of racial groups" relates to racial theory, and is not to be confused with the Marxist term "racism". Sociological dictionaries would be incorrectly conflating the two terms if the acknowledgement of racial differences was described as "racism". The latter term remains ambiguous and is conflated with many other issues, but generally refers to a presumed manifestation of hostility towards a person from a different racial group as the supposed abuser. As Mr Brons correctly observes, people often feel compelled to disclaim any supposed "racist" tendencies. Such attitudes inhibit a mature response to our current difficulties, exacerbated by a distorted world view based on white privilege and guilt.

Yours sincerely,

Alec Suchi, Bradford, England

Sir – *The Derby Telegraph's* report from the Babycentre. co.uk's mid-year results for the country's most used names for lads is – guess what – Muhammad! God help us. We must do something soon and although the idea of a Civil War is a bit premature and since I get out-of-breath walking up Sleetmoor to the Crown I'd not be much help! So I think we'll shelve this for a bit! Ideally we would round them all up and deport them but at the moment we must settle for not trading in their shops and not using their eateries, tempting as this seems to be for some nationalist colleagues, but not for me I must say as I never use them. Neither must we go along with ideas of the false Nationalists in UKIP with their calls for integration and a ban on full-face burkas, tempting as this might seem. No, segregation and burkas stress the fact that they are not part of us. We should also call for shops, banks and the like to ban them going in with their faces covered up! Make it as hard as we possibly can for them to live here. Please we must keep making these demands and work towards them, hard as it might seem. Some folks tell me that our young English folk are accepting multi culturalism. I have grown-up grandsons and they and their mates really do not accept them even if their nationalism is not very academic yet. But at least they voted BNP when they had chance. Not perfect I know.

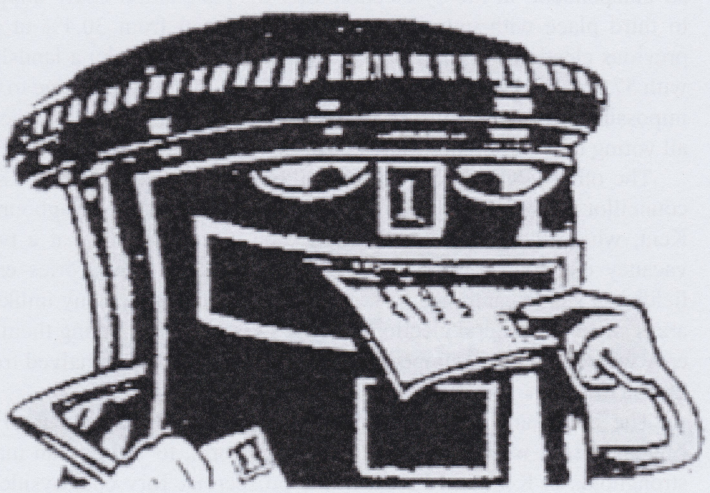
Keep up the fight!

Granville V Stone, Derbyshire, England.

Sir – Eddy Morrison and J.D. Alder (*H&D* 76) root for evolutionism, and roast the Christian religion, but is evolution really scientific? The first and second laws of thermodynamics say evolution is impossible. I advise Eddy and John to read the works of Dr Henry Morris. He uses truly scientific law (the laws of thermodynamics) to show that evolution is a fairy tale, got up by atheists.

Yours sincerely,

Harry Mullin, Glasgow, Scotland



Movement News Update

While it attempts to find a fourth leader in twelve months, UKIP continues to collapse at local level, with most branches unable to find candidates for council by-elections, even in wards where the party had previously polled well. During the few weeks since the general election on June 8th, wards where UKIP disappeared from by-election ballot papers have included: Winterbourne ward, **South Gloucestershire** (previous UKIP vote 16.3%); Forest Heath, **St Mary's** (previous UKIP vote 28.4%); Ayresome, **Middlesbrough** (previous UKIP vote 20.9%); Coleshill S, **North Warwickshire** (previous UKIP vote 18.6%); Didcot S and Didcot W, **South Oxfordshire** (previous UKIP votes 20.3% and 17.3%); New Romney, **Shepway** (previous UKIP vote 28.6%); Leek East, **Staffordshire Moorlands** (previous UKIP vote 15.0%); Billingham North, **Stockton-on-Tees** (previous UKIP vote 20.7%); Marine, **Worthing** (previous UKIP vote 16.4%); Mulgrave ward, **Scarborough** (previous UKIP vote 18.1%); and St Michael's ward, **Knowsley** (previous UKIP vote 17.3%).

Even where UKIP managed to field candidates, results have confirmed the party's swift collapse to fringe status. On 29th June for example Peter House managed just 14 votes (1.2%) in Hedge End Grange Park ward, **Eastleigh**. On the back of the close second-place achieved by Diane James at the Eastleigh parliamentary by-election in 2013 – arguably the closest the party ever came to gaining a Westminster seat in its own right rather than via defections – UKIP had won 28.1% in this same ward in 2014, but in just three years almost all these votes have been forfeited. Even the BNP at its worst didn't collapse so far, so fast in a target area.

In St Helier ward, **Merton**, on 20th July UKIP's Bob Grahame was bottom of the poll with 50 votes (2.5%), down from 9.5% at an earlier by-election in May 2016 and 19.7% at the last London borough elections in 2014. This was the only one of the nine by-elections on 20th July that UKIP contested, even though eight of the nine were wards that had previously had UKIP candidates. St Helier is a White working class area – a pre-war council estate originally built for residents being rehoused from inner London. The ward remains more than 70% White. Back in 2010 the BNP (though already in decline) polled 8.6% here: UKIP now manages less than a third of that old BNP vote.

On 3rd August UKIP lost two council seats to Labour. The more significant was Margate Central, **Thanet** – part of the only council where (until this by-election) UKIP had majority control. Due to local disputes the sitting councillor had already resigned from UKIP and was an independent: in the by-election after his resignation UKIP slipped to third place with only 52 votes (6.6%), down from 30.4% at the previous election in 2015. Labour won the by-election by a landslide with 57.1%, but UKIP retains minority control of the council due to the impossibility of their Conservative, Independent and Labour opponents all voting together in the council chamber.

The other UKIP defeat was in Milton Regis, **Swale**, where UKIP councillor Katy Coleman had died. (This is a suburb of Sittingbourne, Kent, where the late councillor had been elected in 2015 at a two-vacancy election alongside a Tory, with UKIP and the Tories each fielding a single candidate.) As has been happening in many unlikely areas since the general election, Labour's vote doubled giving them an easy win, while UKIP slipped to third place with their vote halved from 28.9% to 14.2%.

The continuing UKIP collapse has encompassed every corner of England, from working class areas of the North, to "white van man" strongholds in Kent and Essex, to the prosperous Tory countryside of Buckinghamshire. An example of the latter is the **Aylesbury Vale** council, where UKIP won four seats at the 2015 elections (as well as achieving some strong votes in other wards). There were two Aylesbury Vale by-elections on 17th August: in Riverside ward UKIP fell to fourth place with 5.5% (down from 30.8% in 2015), while in Southcourt ward they were bottom of the poll with 4.4% (down from 20.9%).

A miserable summer for UKIP continued on 31st August in Weston-Super-Mare North Worle ward, **North Somerset**, where UKIP had been runners-up in 2015 but fell to bottom of the poll with 6.7% (down from 21.2%). Labour scored another gain in a previously weak area.

Ballot papers were sent out during the first week of September for the UKIP leadership election, following the resignation of Paul Nuttall on 9th June after just six months in the job (his predecessor Diane James had lasted less than a month and is no longer even a UKIP member).

***(left to right)* UKIP leadership candidate Anne-Marie Waters with EDL founder Stephen Yaxley-Lennon (alias 'Tommy Robinson') and former UKIP activist Paul Weston, head of the anti-Islam group Liberty GB.**

Odds-on favourite Peter Whittle and second favourite Anne Marie Waters are both seen by the UKIP establishment as too obsessed by an anti-Islam agenda. (Indeed many leading UKIP members had hoped to block Ms Waters from even being a candidate, due to her connections with former EDL leader Tommy Robinson and former BNP official Jack Buckby.)

If (as seems very likely) either Whittle or Waters is elected UKIP leader, almost all the party's MEPs and probably most of their remaining councillors will quit, perhaps to join a new movement due to be formed by Nigel Farage and his chief financial backer Arron Banks. The six-strong UKIP group on **Havering** Council in east London have already confirmed that they would quit to become independents if Whittle wins the leadership. Meanwhile the two UKIP councillors on **Hyndburn** council in Lancashire have already quit.

The saddest part of the whole scenario (for those nationalists who unlike this writer believed that UKIP could be turned into a credible vehicle for our aspirations) is that the more racially conscious activists would probably remain in a rump UKIP led by Whittle or (especially) Waters, which would quickly become electorally and financially bankrupt. Meanwhile the new Farage-Banks operation, instead of being a more anti-immigration version of UKIP (as once seemed likely) will attract the more moderate rather than the more hardline former activists!

As I have argued for a long time, UKIP offers no realistic prospect for advancing the racial nationalist cause.

The **general election in Germany** on September 24th seems likely to secure an increased majority for conservative Chancellor Angela Merkel, completing a remarkable political comeback. Merkel's decision to admit vast numbers of immigrants during summer 2015 had been seen not only as a treacherous betrayal of White European interests but as a catastrophic political error, boosting the eurosceptic and anti-immigration party Alternative for Germany (AfD), and leaving Merkel's CDU likely to lose power to some form of leftist coalition headed by the Socialists (SPD).

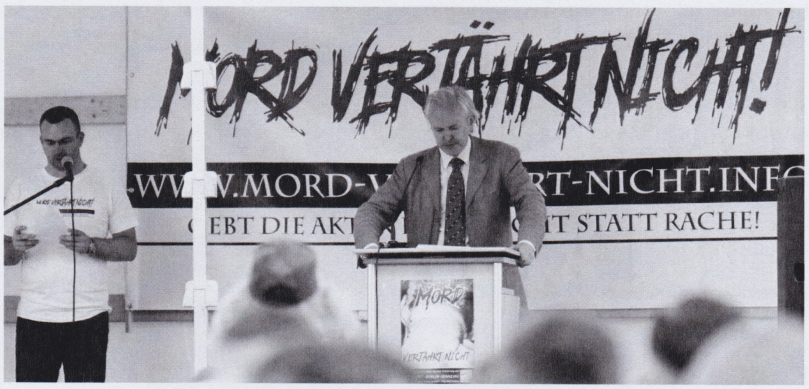
Yet it now looks as though anger at Merkel's immigration policies has been outweighed by fear that the SPD might bring the ex-communists of the far-left party Die Linke into government as part of a coalition. Memories of the Stalinist terror in the former East Germany have rallied voters behind Merkel.

AfD faces both a tactical squeeze and internal divisions. The party's former co-leader Frauke Petry stepped down as AfD candidate for Chancellor at the end of April, partly because she is expecting another child. A long-simmering internal row is likely to lead to her facing criminal charges for perjury. Petry will remain party leader, but the candidate for Chancellor will be 76-year-old Alexander Gauland, who was for many years an important CDU official in Frankfurt but

co-founded AfD in 2013 and is now an anti-immigration hardliner. Joining Gauland as joint head of the AfD election slate is economist Alice Weidel, a relative political newcomer. Her selection might cost the party some social conservative votes, as she is openly lesbian.

Unlike the French National Front, AfD has retained a strongly pro-capitalist, economically liberal bias (despite being anti-immigration). This contrasts with the more 'socialist' nationalism of more radical nationalist groups including the NPD. Party leaders such as Gauland and Weidel are united in denouncing the tyranny of political correctness, but AfD has yet to resolve internal tensions over how far to challenge Germany's historical taboos, such as the criminalisation of 'Holocaust revisionism'.

Polls indicate that AfD will probably double their 2013 vote, when as a newly created party they reached 4.7%, narrowly missing the 5% threshold for election to the Bundestag. However no poll since mid-April has shown AfD above 10% – a clear decline from the party's peak early this year and during 2016, when numerous polls gave them over 15%. AfD is still competing with the neo-Marxist Left Party and the liberal Free Democrats to be the third largest party in Germany: roughly 40% of German voters reject both the two big parties, Merkel's CDU and the socialist SPD.



***H&D*'s Peter Rushton (*centre*) addressed more than a thousand demonstrators in Spandau, Berlin, calling for the release of documents recording official investigations into the suspicious death of Rudolf Hess, who supposedly hanged himself aged 93 at Spandau jail in August 1987 after 46 years' incarceration. A German translation of the speech was read by NPD national organiser Sebastian Schmidtke (*left*).**

The second round of the **French parliamentary election** on June 18th predictably confirmed the political honeymoon of new 'centrist' President and former Rothschild banker Emmanuel Macron, whose party *En Marche!* took 350 of the 577 National Assembly seats. Marine Le Pen's FN now has eight seats (six more than at the previous parliamentary election in 2012). In the first round the FN polled almost 3 million votes (13.2%), slightly down from 3.5 million (13.6%) in 2012.

The immediate challenge was to try to form an official parliamentary group, which as in most parliaments (or even council chambers) means extra funding, staff and guaranteed rights to speak and gain representation on committees. Officially the threshold for group status is 15 MPs, which the FN would be unable to reach even by patching together deals with potential allies, but Marine Le Pen had reason to hope that the rules would be altered to reflect the unusual circumstances of Macron's party having total dominance. (Some years ago the threshold was lowered from 30 to 15 so as to allow the Greens and Communists to gain group status.)

However it seems unlikely that the FN will benefit from similar largesse. The party's modest performance in this year's elections has revived internal feuding. One of the FN's vice-presidents, Florian Philippot, has suggested changing the party's name, while strongly resisting arguments that the policy of leaving the Euro should be scrapped. Meanwhile Bruno Gollnisch, seen as a champion of the FN's 'old guard', has rallied to Marine Le Pen's defence, insisting that she had fought a good campaign in difficult circumstances and should be regarded as the party's certain presidential candidate in 2022.

One side-effect of the Macron surge has been a big increase in the number of ethnic minority MPs in the National Assembly: up from 10 to 35 (not including the representatives elected from the various French overseas territories). More than 6% of the new Assembly are from ethnic minorities. Yet even this big increase leaves France well behind the UK in this regard: there are 51 ethnic minority MPs (almost 8%) in the House of Commons.

Outside electoral politics summer 2017 saw several rallies, demonstrations and meetings of significance for our movement. On 19th August I spoke at a demonstration following a march in the Spandau district of Berlin, site of the infamous prison where Rudolf Hess was incarcerated until his death thirty years ago in August 1987. Hess had been jailed for 47 years since landing in Scotland in May 1941 on a mission to negotiate a peace settlement between Germany and Britain.

More than 1,000 German patriots took part in the Spandau march, which called for the release of all official documents relevant to Hess's death. This was officially ruled a suicide, but the official British investigation into the death remains classified. We do know that there was a plot to assassinate Hess while in British custody very soon after his arrival in 1941, and that this involved some British officers as well as Poles exiled in the UK at the time. However most aspects of this conspiracy, and other elements of the Hess story, remain mysterious. Video and text of my Spandau speech can be found on the *H&D* website at **www.heritageanddestiny.com**

On the same day in Grantham, Lincolnshire, National Front activists including party chairman Kevin Bryan, Richard Edmonds, Kevin Layzell and Milton Ellis braved appalling weather conditions and anti-fascist violence to hold a thirty strong march in the town centre which attracted nationwide media publicity. Again details can be found on the *H&D* website.

July 29th was the 70th anniversary of the murders of British Sergeants Mervyn Paice and Clifford Martin by the Zionist terror group Irgun. These young NCO's had been kidnapped and held for eighteen days in bestial conditions, tortured and finally murdered: their bodies were left hanging in a eucalyptus grove near the Palestinian town of Netanya, where a mine was planted to explode when British soldiers tried to cut down the bodies.

The Forgotten British Heroes Campaign (which I now chair) held a memorial event on this 70th anniversary, laying a wreath at Sgt Paice's grave in the churchyard of St Mary's, Stoke Bishop, followed by a meeting in central Bristol where I spoke alongside Richard Edmonds, Lady Michèle Renouf and Jez Turner. Reports and video from this event, including an updated version of a film by Lady Renouf, can be seen on the FBHC website at **www.forgotten-heroes.org**

The direct descendant of the Irgun terrorists who murdered the sergeants in 1947 is today's Jewish Defence League – officially listed by the FBI as a terrorist organisation – but disgracefully some leaders of the anti-Islam movement in Britain (including the EDL's 'Tommy Robinson' and Liberty GB's Paul Weston) have gone out of their way to ally with the JDL.

At the end of June 'Tommy Robinson' (an alias for convicted criminal Stephen Yaxley-Lennon) held a secret meeting with members of the Manchester Jewish community in the Prestwich suburb. Manchester solicitor Robert Festenstein, who represents Prestwich on the Jewish Board of Deputies, was filmed alongside 'Robinson' visiting an off-licence in Sunderland whose owner was in dispute with police and the local council over a "don't fund terrorism" sign.

It seems that Festenstein is representing the shop owner, and has thus been portrayed by 'Robinson' as being in some way associated with the EDL founder. The *Jewish Chronicle* and Board of Deputies have denounced any such association, but "Robinson' and his fellow Islam-obsessives are happy to associate with Jewish militants while denouncing 'racism'. Time for *H&D* readers to shun 'Robinson' and his ilk.

Peter Rushton, Manchester, England

Western Spring's John Tyndall Memorial

The Western Spring organisation has for several years set a very high standard of professional events at high quality venues: this year's John Tyndall Memorial Meeting was an outstanding example. Held at a high-class conference venue in the Warwickshire, on July 1st, the meeting was attended by around thirty members drawn from a wide spectrum of 21st century British nationalism.

Groups represented included the National Front, British Movement, British Voice, the British Democratic Party and the London Forum. It was especially encouraging to see a very wide range of age groups in the audience: John Tyndall's continuing relevance was brought home not only to his own age group but to a rising generation of nationalist intellectuals in their twenties.

Max Musson of Western Spring chaired the event and gave the opening address. He reminded us that John Tyndall's career in the forefront of the nationalist cause had encompassed periods of division and enfeeblement as well as the times of political advance that had shaken the establishment in the 1970s and 1990s.

This event showed that nationalists can cooperate and recognise that far more unites us than divides us: that – as Max pointed out – is part of John Tyndall's legacy to our movement.

I was the next speaker, and claimed that despite the fissiparous state of nationalism in 2017, the broader political context was more hopeful than it seemed. The surprisingly strong vote for Jeremy Corbyn's far-left Labour Party indicates that the liberal hegemony is now over.

John Tyndall always insisted that our most deadly enemies were in the Conservative Party rather than on the left. I suggested that for almost forty years our nation had been infected by a 'Blatcherite' consensus common to both Margaret Thatcher's Tories and Tony Blair's New Labour, then followed by their lesser imitators.

The poison administered by these 'Blatcherites' combined social liberalism (an attack on traditional values, undermining the family, social discipline and of course racial integrity) and economic liberalism (enslaving Britons to a deregulated global market, whose masters demand unrestricted immigration to drive down wages and working conditions). These assumptions are now threatened by Corbyn's undiluted socialism: nationalism should wake up to this new reality and recognise that they should abandon 'Tory-lite' policies: our times demand radical racial nationalism with a clear 'socialist' edge. Rebuilding a White Britain will not (at least in the short term) mean tax cuts and reducing state intervention: quite the opposite in fact.

Richard Edmonds was the next speaker. Now a member of the National Front Directorate (where he also served when John Tyndall was NF Chairman during the party's peak years in the 1970s), Richard is perhaps best known to *H&D* readers for his years as BNP National Organiser and proprietor of the famous Welling bookshop during the late 1980s and '90s. Richard paid tribute to JT's phenomenal energy in building and rebuilding political movements, first through the NF's vicissitudes, then starting again after 1980 through the New National Front, developing into the BNP and once again becoming the leading voice of pro-White politics.

Throughout this time JT produced the monthly journal *Spearhead*, a consistent and courageous voice for undiluted and uncompromising racial nationalist values. *Spearhead*'s values stood in stark contrast to the post-1945 'Western' establishment, and that monolith is now crumbling, typified by the decline and possible collapse of the NATO alliance.

Folk singer Alison Chabloz (see interview in *H&D* 79) concluded the morning session with several satirical songs casting a fresh light on that political and judicial establishment, and of course the unmentionable ethno-religious group whose grossly disproportionate influence cannot be discussed, on pain of prosecution and imprisonment! Alison's prosecution (initially at the instigation of the Jewish 'charity' Campaign Against Antisemitism but now taken over by Crown prosecutors) is continuing with further hearings scheduled during summer and autumn 2017.

Steve Frost of British Movement, longstanding colleague and biographer of Colin Jordan, opened the meeting's second half with a fascinating and often amusing discussion of the Jordan-Tyndall political alliance. CJ and JT had been comrades in an underground national socialist organisation during the 1950s, influenced by NS veteran Arnold Leese. They had both been active in A.K. Chesterton's League of Empire Loyalists, then JT had joined CJ in the 1960 version of the British National Party and its 1962 split which became the National Socialist Movement.

Although Steve Frost made clear that John Tyndall emphasised a specifically British version of racial nationalism (in contrast to Colin Jordan's 'purist' national socialism with a European focus), he also pointed out that CJ and JT retained a longstanding political and personal friendship often mischaracterised by journalists who tended to assume that they had fallen out since the 1960s.

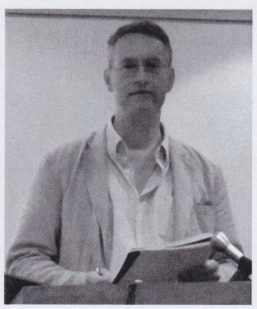
Mark Collett – author of the new book *The Fall of Western Man* (reviewed on pages 10-12) – was the penultimate speaker. He had of course been a co-defendant (alongside John Tyndall and Nick Griffin) in an infamous criminal trial at Leeds Crown Court in 2005 under Britain's notorious race laws. JT died on July 19th 2005 two days before he was due to appear in Leeds for trial proceedings; Mark Collett and Nick Griffin were eventually acquitted in 2006 after two trials.

In an inspiring speech, Mark Collett paid tribute to JT's life of dedicated political principles: a life that embodied excellence in an era when Western Man has been taught no longer to aspire to excellence.

Jez Turner of London Forum – who like Mark Collett has emerged as one of the leading figures in post-Tyndall British nationalism – brought the event to a rousing conclusion with a call for renewed dedication to the essential principles of our movement: defence of Race and Nation. These principles go way beyond the narrow obsessions with Islam and/or the European Union that have dominated so much supposedly 'patriotic' politics in recent years. Like John Tyndall, we should not be afraid to identify the roots of our national crisis in unflinchingly racial terms, and to call boldly for racial renaissance. With a new generation of leaders of the calibre of Jez and Mark, John Tyndall's legacy is secure.

Peter Rushton, Manchester, England

Editor's note: For more information on Western Spring, check out their website at - ***www.westernspring.co.uk***



Speakers at Western Spring's John Tyndall Memorial Meeting on July 1st included *H&D* Assistant Editor Peter Rushton (*above*); National Front Directorate member Richard Edmonds (*below left*); and London Forum organiser Jez Turner (*below right*).